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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance.*

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

EDITORIAL ARRANGEMENTS.

The editors of *The Independent* are LEONARD BACON, JOSEPH P. THOMPSON and R. S. STORRS, Jr. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

Rev. JOSHUA LEAVITT is Assistant Editor.

The Editorial arrangements of *The Independent* for the present year will be substantially as heretofore. When Mr. STORRS entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon he would therefore have done so at the present time, the circulation of the journal being now sufficient to justify it. But in consequence of that absence he has consented to waive his determination for the present, and to continue to give of his time and strength, to our columns. He will hereafter be relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles.

We have already announced that Rev. Dr. CHEEVER will bring the fruits of his ripe scholarship, his cultivated taste, his mature experience, and his devotional spirit to enrich our columns.

Rev. H. W. BEECHER will continue to impart to them his *force*, earnestness, and wit, his varied acquirements, and his generous sympathy with whatever is true, and noble, and good.

The elaborate and polished pen of our esteemed contributor CHURCH, will also continue the discussion of historical, theological, scientific, and practical questions according to the earnest which our readers have for several weeks enjoyed; and the corps of domestic and foreign correspondents will supply all matters of intelligence and interest from their several fields.

The Assistant Editor will remain at the post which he has filled with so much advantage to the paper and its readers.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Dec. 30, 1850.

CHRISTMAS.

MESSRS. EDITORS:—It is not well for one to read ecclesiastical history at this period of the year. I say this, craving pardon of the shade of Neander for any indignities which may seem to lie *couchant* in the remark. But I had rather ponder the proof that our Savior was born in February, and digest dissertations upon the "Saturnalia" of the Romans, with insinuations of the process by which they were regenerated into orthodoxy and christened "Christmas," at some other time than when the merry bells are ringing round, "and the jocund rebecs sound," and the fir-tree and the pine-tree, and the box together, beautify the place of the sanctuary, and the rich evergreen of the grand old woods wreathes itself behind the plate glass of the prince and the thin panes of the poor, and a cheerful smile plays over the relaxing features of Mammon, as if cash balances and cotton-spindles had made a few hours' truce with the general humanity. I am not sure that there is not a species of sacrilege in proceeding, by the murderous subtleties of chronology, to demonstrate the falsity of that spheremusical lyric of Milton:

> "It was the *winter wild*,
> While the heav'n-born child
> All meanly wrapt in the rude manger lies;
> Nature in awe to him
> Had doff'd her gaudy trim
> With her great Master so to sympathize;
> Only with speeches fair
> She woos the gentle air
> To hide her guilty front with innocent snow.
> And on her naked shame,
> Pollute with sinful blame,
> The saintly veil of maiden white to throw."

I cannot bring myself—Puritans I pray to be—to look uncongenially upon the sacro-social festivities of these holidays. There is something grateful in the generous impulses that rule the hour, and enrich the booksellers—something sunny and exhilarating in the bounding step and beaming look with which the greetings of the season are interchanged—something humanizing (and therefore evangelic) in the general impress of an occasion, which, even to those least considerate of its spiritual lessons, seems to be redolent of feelings not uncongenial to those of its motto—"peace on earth, and good will to men."

The observance of Christmas is gaining ground in New England, not so much from increased Episcopal convictions, as from the general liking of holidays—more universal acquaintance with English literature and customs, and the weight of the fashion of cities. The suspension of business in this city was quite universal this year. The shop windows are continual penances to a man of humble means, being full of magnificent temptations in the shape of books, engravings, statuettes, plate, jewelry and fancies. The "Annuals" are more legionary than ever, and their copper-plates—bating the usual per centage of impossible women and improbable children—are very creditable to the arts of design.

FOREFATHERS' DAY.

This anniversary was appropriately noticed in several sermons delivered a week since, and was kept (or desecrated) in Plymouth by a mass meeting. The report of a committee, composed of the Hon. James Savage and others, has been published, which recommends on the part of the "Pilgrim Society," that the *twenty-first* instead of the twenty-second day of December, be hereafter kept as the true anniversary of the landing. Much historical erudition is manifested in this document, and it will probably work a revolution in the customs of New England in this particular.

Rev. Mr. Clark, of Portsmouth, in his late Thanksgiving sermon, suggested that a monument be erected at Plymouth to the memory of the Pilgrims. It will be remembered that Dr. Cheever, in his deeply interesting "Principles, Providences," &c., suggests the laying out of a little park around THE ROCK, upon which there might yearly be a pleasant little ceremony of landing.

Something ought to be done to rescue the associations with which one is confounded, on now visiting the sacred site, from their prosaic and forbidding aspect. The citizens of Plymouth ought to be ashamed of themselves, that one cannot stand even upon the insignificant rootling of the original boulder, which they have left in position, without the inhalation of tar, molasses and salt codfish, in disagreeable abundance.

MR. GEO. THOMPSON'S LECTURES.

In the first two lectures of his course, Mr. Thompson gave some of the exterior and more general details of the journey to India, and the peculiarities of the country and its inhabitants and government. In the third, he described the Punjaub, and some of its most striking and least known peculiarities.

The Punjaub, said he, is an extensive region in the northwest of India, (the name signifying *five waters,*) which is watered by five rivers, viz., the Sutledge, the Beyah, the Ravey, the Chenab, and the Jylum, all of which unite, lower down, to form the current of the Indus. This district is about 600 miles in length, and about 350 in breadth, and has very recently been annexed to the British possessions in India.

The vast majority of its population are Hindoos—though there are many Mohammedans and Sikhs, which last sect is comparatively of recent origin. The Punjaub is naturally divided into the southern or lower, and the northern or upper portions, which are very different in their natural characteristics. The lower is a well watered plain—its rivers navigable for a considerable distance. The upper is a maze of mighty mountains, the highest reaching the altitude of 27,000 feet above the level of the sea. Human language can convey to a stranger to such scenes, no adequate conception of the grandeur of these ranges, glittering in snow and sunbeams. So sudden are the changes of the atmosphere, that even while one is gazing with pleasurable terror upon their majestic outline, they will be veiled from his vision in impenetrable clouds. The soil is favorable for tropical fruits and flowers. In the lower Punjaub, they are accustomed to irrigate their grounds from the rivers, by the use of the Persian water-wheel. The winters are cool, even to a European. The zoology of the country is rich and rare. Monkeys, and the species of bat called the vampire, are sacred in the eyes of the Hindoos. The bulbul pours from her sweet throat those delicious notes which are classically associated with the lovely valley of Cashmere.

Mr. Thompson next proceeded to speak of the origin and peculiarities of the very singular sect of the *Sikhs*, dwelling in the Punjaub. In 1468 was born a Hindoo of the name of Nanuk. His father was of a low caste. The son was precocious, and exhibited early indications of a mind of no common order. He had a partiality for the devout and studious. His father, to restrain and reform these erratic tendencies, found him a wife, but he soon left her, and joined himself to the *fakirs*, and became one of them. They elevated him, in a short time, to the dignity of a teacher. After much reflection, he became a convert to the doctrine of the unity of God. He then made several journeys into the adjoining provinces, discussing with the learned and thoughtful everywhere—preaching on all occasions the doctrines of pure Deism, mainly for the purpose of overthrowing idolatry. His wisdom and renown soon gathered disciples around him, who took the name of *Sikhs*—disciples—and called him *gooru*—teacher. The creed which he inculcated was that of peace and charity with all mankind. Those who believe in God, he said, ought never to war. He had much trust in Providential support—giving away all his property—not fearing but that God would provide for him. He had little respect for sacred forms or places. "Turn your feet to the house of God," said a Hindoo to him—"Turn yours where God is not," was his reply. He is a good Hindoo, said he, whose life is pure—a holy teacher has no defense but the purity of his doctrines. He died at a good old age—having taught these peaceful doctrines for 60 years.

From 1539 to 1680, seven other *goorus* succeeded him in the official headship of the sect, all treading in his steps. The brotherhood was neither large nor powerful. Teaching the relinquishment of caste, it was naturally popular rather with the low than the higher classes of society. At length, in the life of the ninth *gooru*, there was found an enemy at court, and the sect which had hitherto escaped through its insignificance, was brought into evil notice. The *gooru* was sent for to go to the emperor's court. Having a presentiment that they would take his life, he appointed his son as his successor, and swore him to avenge his death, if he should fall. He found himself charged with ascending the throne of the *goorus* without authority, and was ordered to produce the proof of his divine mission. Knowing that this was but an excuse for tyranny, he replied, "I will prove it by putting around my neck a paper which no sword can cut;" and accordingly bound around his neck a strip of paper on which he had first written an incantation. The sword was brandished, and his head fell on the floor. On the paper he had written, "I gave my head, but not my secret." This catastrophe led to an entire change in the character of the *Sikhs*. Terribly did they avenge his death. His son pretended a vision from heaven, raised men and money, and led his followers on to many victories. He fabricated new precepts to fit this new development, commanding his disciples to carry arms and to dress in blue. His successor was a man of rash and sanguine character, and the distinctive title of *gooru* died with him, and now means every teacher. The Mohammedans sought to destroy them and drove them to the mountains, but they issued thence, and overrun the Punjaub. In 1780, Runjeet Sing—the Napoleon of the East—was born; and raised by his own energies to their chieftainship, he led them from victory to victory, until he menaced Delhi itself, before he was 23. The English were allies and protectors of Delhi, and they told him to keep on the trans-Sutledge side. Lord Metcalfe, then Mr. Metcalfe, negotiated a treaty to this effect with him. In their interview on the flat roof of a house at Lahore, Runjeet was, at first, unwilling to listen to such suggestions, but he was pointed to other adjacent provinces, where he might satiate his thirst for conquest, and told that the English were formidable antagonists. "Wait," at length said he, "till I come back, and I will tell you." He then went down, and, mounting his horse, commenced riding furiously around the courtyard below. Continuing this for three-quarters of an hour, to the amazement of Mr. Metcalfe, who could not conceive what relation so singular a proceeding could possibly have to the matter in hand, he leaped from his horse's back, and ascended to the ambassador, and assented to the course he had proposed, as, on the whole, decidedly the best, and the next day signed the treaty, which he religiously kept to the last hour of his life. That furious driving was Runjeet's *method of thinking!*

Mr. Thompson next proceeded to give a very beautiful description of the valley of Cashmere, closing with an account of the rise and progress of a *Cashmere shawl*. The wool of which it is made is a fine *undergrowth* next the skin, beneath the coarser fibres, and is gathered in Thibet, partly from the tame goat, partly from the wild sheep, partly from a species of small dog, and partly from what is called the grunting ox. Being plucked in Thibet, it is sent to market upon the backs of tame sheep, who are the universal beasts of burden there. Reaching Cashmere, the raw material is worth about $1 per pound.

In manufacturing, the first process (which is very tedious) is to pull out all the long hairs. It is then washed in a mixture of rice-flour and water, then hand-spun by women, then inspected and most carefully assorted by its fineness of fibre, then dyed (no less than 64 tints being used, some of which are extracted from English woollens imported for that express purpose), or bleached if to be white, then woven in the hand-loom. The border of silk warp and woollen woof is then woven; and then comes the embroidering. Ordinary shawls requiring the work of three men for three months, and extraordinary requiring *eighteen* months. The very nicest shawls are made in as many as fifteen pieces, joined so nicely that no eye can detect the suture, and being worth as much as $3,500 before they leave the valley of Cashmere. They form the outer covering of emperors and their noble ladies in the East, and are always to be found among the presents given by distinguished men to those high in rank. A subsequent lecture will give the details of the rise, progress, and *nature of the power of the East India Company in India.*

MORTON.

FROM OUR VERMONT CORRESPONDENT.

VERMONT, Dec., 1850.

MISSIONARY MEETING IN WINDHAM COUNTY, VT.

MESSRS. EDITORS:—According to previous notice, a missionary meeting of two days was held in Townshend, a central town in the county, on the 18th and 19th inst. Wednesday was devoted to the cause of Home missions, and Thursday to Foreign missions. On the first day, the weather being pleasant and the sleighing good, from fifteen to twenty pastors of the neighboring churches were present, with a good representation from their churches, so that the meeting opened well, and gave promise of being one of uncommon interest, as it proved to be.

On Wednesday forenoon was held a prayer-meeting; and in the afternoon, Rev. Mr. Stone, Secretary of the Vermont Domestic Missionary Society, gave an interesting statement in regard to the present state and prospects of the feeble churches in our own State, and was followed by Dr. Pomeroy, secretary of the American Board, who presented the wants of the West. In the evening Mr. Stone made further statements in regard to the encouraging prospects of Home missions in Vermont, and the self-denial and perseverance of the pastors in their feeble churches, and the encouragement there was to go forward and take possession of new fields when the door was open.

On Thursday morning, after the prayer-meeting, a solemn and impressive discourse was delivered by Dr. Pomeroy, on the character and doom of the heathen, followed by Rev. Mr. Stoddard, of the Nestorian mission. In the afternoon and evening, addresses were made by Dr. Pomeroy, Mr. Stoddard, and Rev. Mr. Gleason, agent of the Board; and notwithstanding it was a snowy day, the large house was well filled by attentive listeners, who showed by their earnest looks and tearful eyes that they were deeply interested in the cause of missions.

When the ministerial brethren, at the last County Conference, spoke of having such a meeting, it was proposed to have it devoted exclusively to the presentation of the Home Missionary cause; but it was thought this would give no enlargement of heart, and perhaps make us more narrow-minded than we were, and it was decided to have the subject of Foreign missions also presented; and I have now no doubt that a deeper interest was awakened even in the cause of Home missions, than would have been done by the presentation of that cause alone.

Few of those present at this meeting had ever had the pleasure of listening to the statements of returned missionaries; and, as might be supposed, they were exceedingly interested in the account Mr. Stoddard gave of the Nestorians, and the wonderful work of God among that people.

FEEBLE CHURCHES.

In many of our mountain towns there is a sparse population, and where this population is divided into several sects, the churches must necessarily be feeble. But most of the feeble churches aided by the Society, are made so by constant emigration, and thus the importance of sustaining these churches is seen at once. The secretary stated that from many of these feeble churches more members had emigrated in ten years than ever belonged to the church at one time. These churches were in fact *nurseries*, constantly supplying ministers and teachers, as well as deacons and lay-members for the Western field. From one small church on the mountains, there had gone out five ministers, six or seven deacons, and twice the present number of members in the church, beside many teachers, to be useful in various fields of labor, within one generation.

NEW FIELDS IN VERMONT.

The Secretary stated that in many larger towns, where the Gospel had not been preached and error had run itself out, there was a favorable opening for the Gospel. People had become tired of error and were willing to try old-fashioned "*orthodoxy.*" Within a few years flourishing churches had arisen in such places, but the Society needed and in carrying out these plans.

NEW CHURCH IN WEST TOWNSHEND.

A new Congregational church was organized in West Townshend (a village five miles from the place of the above meeting), last October. There was formerly a Baptist church in the place, but for several years there has been no church, although the people have supported preaching more or less, sometimes of one denomination and sometimes of another. The past year the people repaired their meeting-house, and very unanimously engaged Rev. Philetus Clark to preach for them, and their prospects are now quite encouraging. J. T.

FROM A CORRESPONDENT IN THE SOUTH.

AIKEN, S. C., Dec. 2, 1850.

To the Editors of The Independent:

GENTLEMEN:—A traveler from the Empire State by the land route, to the region from which this letter is dated, sees much to interest and instruct him. Leaving your own crowded streets, he passes through portions of New Jersey full of Revolutionary memories; Philadelphia, "where the first Revolutionary Congress assembled, where the Declaration of Independence was made, and the Constitution framed;" Baltimore, with its monuments in honor of Washington and of the defenders of Fort McHenry, and with its Cathedral, and its immense shot towers; Washington, with its Capitol, Presidential mansion, Patent Office, buildings for the several Executive Departments, its Smithsonian Institution, its national monument to the Father of his country, and its "magnificent distances"; Richmond, Fredericksburg, Petersburg, Charleston, and other places of less note, until, travel-worn, and longing for quiet and rest, he is set down in this retired village in the western part of South Carolina. The first portion of this route, however, is more or less familiar to all your readers, and needs no notice from my pen. Yet you will allow me to say, in passing, that while standing in the grounds before the White House, and surveying the goodly scene spread out in the Federal city,—the splendid structures already erected and others now building by the combined wisdom and wealth of this great country, I could not but feel a national pride, and could not repress the prayer that God would continue us in existence as a righteous and a united people. The edifice, or pile of buildings, for the Smithsonian Institution, is hastening to its completion, and the grounds are being laid out upon a scale worthy of the generous benefactor and of our nation. The monument to Washington goes slowly upward, but when it is completed, its immense white shaft towering toward the skies, will be an honor and a pride to every American.

As we passed Mt. Vernon, in descending the Potomac, the bell of our steamboat was tolled, and called every eye to survey the simple mansion, and the grove within which lie the ashes of Washington. At Acquia creek, a railway train was in readiness to convey passengers to Richmond. Passing through Fredericksburg, the only town of special importance on this thoroughfare, we reached Richmond, and found comfortable quarters in that model public house, "the Exchange."

During my stay in that city, I visited a tobacco factory, and witnessed the process by which the leaf as it comes from the field is prepared for consumption. The one which I saw was designed principally for the manufacture of chewing tobacco. The proprietor of the establishment informed me that the plant having been cut in the field, and the leaves of each stalk bound firmly together by a *withe* of the same, it is carried to a kiln and "fired," or partly dried. It is then gathered into hogsheads and packed by a screw-press. During or subsequent to this process, it is examined by an appraiser, who, if it is suitably prepared, stamps it "passed"; if not, marks it "refused", and in each case appends his signature. His approval secures it a full price in market, and his condemnation exposes it to go a begging for purchasers.

On its being received into the factory—as I was permitted to observe—a large number of negro boys seated on low benches or on the floor, take layers of the tobacco, and tear out the stems, which they tie up in bunches, to be carried elsewhere and ground into snuff. The tender part of the leaf is then taken in baskets into another apartment, spread upon the floor, and sprinkled with a strong decoction of liquorice. When thoroughly saturated with this preparation, it is gathered up and carried into another large room, and spread out to dry. This room is heated by stoves, and as the drying process goes on, negroes walk up and down the floor turning the tobacco with pitchforks, as the farmer turns his hay. When sufficiently dried—and this is regarded a very nice point to determine—it is raked into heaps in the corner of the room, and covered with canvass.

The next step in the process is to carry it into another room, where the leaves are carefully unrolled and picked clear of any remaining stems, and then rolled up into balls about three inches in length, and one and a half in diameter. These are then placed by another set of workmen in iron pans, and by a screw-press are made into flat, hard cakes. The finishing touch is to pack these cakes in oak boxes, give them a final squeeze, stamp the box with the name of the manufacturer, and the far-famed "honey dew tobacco of James river" is ready for market, and finely fitted in the estimation of some, for the human mouth! *De gustibus, &c.*

This factory which I visited is a large building four stories high, and contains on its different floors 175 busy operatives. I was informed, on good authority, that there are forty three of these establishments in Richmond, employing over 2,300 workmen, and manufacturing 14,500,000 pounds of tobacco annually.

But your readers must not infer from my detailed account, that the preparation of this filthy weed for market is all that is done in Richmond. This city has not, indeed, the air of elegance and thrift which characterizes most northern cities: a native New Yorker would declare it exceedingly dull, and behind the age; but it has an ancient and quiet look which to me was far from unpleasant. It is seated on several hills, thus giving variety to its appearance, and freshness to its air, and affording extensive prospects of the surrounding country. On one of the highest points, and near the center of the city, stands the State House. It is a marble building, of Grecian architecture, stately in its aspect, and as it overlooks the city and plain, it gives one perhaps some faint idea of the Parthenon crowning Athens. The rotunda is adorned with a statue of Washington, executed by Houdon in 1788, and said to be second only to Grenough's in the Capitol grounds at Washington. In the chamber of the House of Delegates, is a venerable, high-backed, and quaintly-carved arm chair which was occupied by the governor during the sittings of the colonial legislature, and a chandelier boasting an antiquity not much less. We were informed that frequent attempts had been made to substitute a modern and more elegant chandelier in place of the old and dilapidated one, but that the suggested innovation was always stoutly opposed. The censorious traveler might say, inwardly, that Virginia has occasion to look to the past for her light, and in the dearth of great men now living, to treasure the memories of the dead;—but we will not utter such things.

In the public square, north of the State House, another and more imposing monument is being erected by the legislature to the memory of Washington. It is to be about fifty feet high. The design which was shown us is an exceedingly beautiful conception. Ranged at equal distances, on a broad circular base of granite, are to stand pedestals of the same, supporting figures of Jefferson, Madison, and other distinguished sons of Virginia, from the center of which a shaft is to rise, ten or fifteen feet higher, surmounted by an equestrian statue of Washington,—indicating, it would seem, not that the State loves the former less, but the latter more.

Returning to our lodgings, we were shown the ruins of the old church in which Patrick Henry made his famous Revolutionary speech, closing with: "Give me liberty, or give me death!" Additions and repairs have been made upon the building from time to time, so that a part of it is still occupied as a place of worship.

I must not forget to mention a very pleasing incident in our rambles through Richmond, viz: a visit to the African church. It is built of brick, in the form of a cross,—though we doubt whether this originated in any Rome-ward tendencies of its sable occupants. Indeed it was obvious that it came about from a circumstance most gratifying and desirable, viz: that the house as first constructed, became too strait for them, and they were obliged to append a cross piece to furnish room for the increasing multitude of apparent converts. The church now numbers 2,500 members. It is composed in part of slaves and in part of free blacks. They have a stated pastor, a white clergyman, to whom they pay from their earnings a salary of $500. They have also several religious benevolent societies connected with the church, to which they make respectable contributions annually.

We left Richmond late in the afternoon, supped at Petersburg, and traveled all night and half of next day through the pine barrens of North Carolina. As the train plunged on through endless pine forests, the monotony broken only by occasional views of rough shanties for he manufacture of turpentine and tar, we were reminded of the stereotyped answer in the geographies to the question: "What are the principal productions of North Carolina?"—The Rip Van Winkle among our States, it certainly is.

From Wilmington we went to Charleston over a rough sea. Among the things which most strike a stranger, on arriving at this important city of the South, may be mentioned the style and general appearance of its buildings. Very few of them can be called splendid in their exterior. They have evidently been run up, two three, or four stories of wood or brick, sometimes stuccoed, with little regard to external show, and then left to receive their paint from the sea air. But, with the dust from the streets, gives them a peculiar stain, far from pleasing to the eye of a Northerner. The better class of dwellings are adorned on the south side with piazzas or "galeries" to each story of the house, and the greater portion are surrounded by ornamental grounds in which the choicest trees and plants are cultivated with much care. It was the middle of November, when we visited the city, and yet, orange, pomegranate, fig and date trees and bananas were green, and all but the last two loaded with fruit. Of the rose family, we noticed many varieties which in your colder climate require protection, here flourishing luxuriantly in the open air and blooming in great beauty.

Comparatively mild as the climate was, however, the lowlands about the city and the sea breeze rendered the air damp and oppressive, and our complaining lungs bade us hasten away it. Consumptives panting for breath, and invalids with incipient bronchial diseases, have discovered a spot among the barrens of this State, highly conducive to the restoration of health. Thither we repaired. And, as some of your readers may be in quest of information respecting health resorts in winter, I will conclude my letter by a few words touching the one to which I have thus referred. The village of Aiken lies on the South Carolina rail road running from Charleston to Augusta, in Georgia,—120 miles from the former, and 16 from the latter. It is situated on a high table land, 500 feet above Charleston, and 360 above Augusta, and yet is so completely sheltered by pine woods that the invalid seldom suffers from high winds. The soil is sandy and so barren that little vegetable matter can accumulate and decay, and the surface of the ground is so uneven as to prevent all stagnation of water. When to this it is added that the village is situated in latitude 33½ degrees, you will see that we have a pure, dry, and comparatively warm air, one which is conducive to the general health of the system, and irritating only in a small degree to diseased throats and lungs. For those who have become exceedingly debilitated, and sensitive to cold, it may be advisable to seek a still milder climate, as in Florida or the West Indies, but they will hardly find the accommodations which are furnished here: the railway and the telegraph will not be at the door, nor will the many little comforts, so important for the sick, be as easily obtained. Dr. Wurdiman, an invalid himself, as well as a skillful physician, whose "Notes on Cuba" have been widely circulated, says of this place: "For many cases of incipient consumption, its fine, dry, warm winters have been found highly beneficial," &c. But after all that may be said about the excellencies of this or that climate for pulmonary affections, and important as it is for the invalid to resort to the best within his reach, the stern truth is that when disease has once fastened itself upon the lungs, it is rarely if ever expelled by the most wisely chosen medicine or air, and the sick man had best turn his thoughts principally to that world where life and health reign without interruption;—where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; the former things having passed away.

There are three churches in this village—Baptist, Methodist, and Episcopal—each of them small, it is true, for the population is not numerous, but to the Christian, cast in the providence of God far from the home and the church of his affections, it is grateful to obtain a seat in the humblest sanctuary, and among any class of the real disciples of our common Lord.

I will only add that this place can be reached in three or four days, by land or sea, from New York, at an expense of about thirty-five dollars. Good accommodations can be obtained at public or private boarding houses, for thirty dollars per month. Respectfully yours, A. D. G.

THE N. S. PRESBYTERIAN CHURCH.

For the Independent.

MESSRS. EDITORS:—A somewhat remarkable editorial appeared in the *N. Y. Evangelist* recently on "The Position of the New School Presbyterian church," one paragraph of which attracted my particular attention as it did also that of some others in this western region. It is as follows:

"Then, the population among which the New School Church has its mission, *is of Puritan origin*—another great element of promise and power. It is to the prowess of New England intellect and heart that the mighty West has yielded such speedy submission. The track of the Puritan through this land has been as visible as the path of the sun through the heavens. Civilization, wealth, social, moral and material progress have kept even pace with the tide of emigration disgorged from the valleys and hills of New England. The best characteristics of the Puritan nature—the union of theoretical truth with practical activity—of sound conservatism with unintermitted progress—of intellectual conviction with pious emotion—have been beautifully preserved. We think it the glory of the New School Church that in all its borders, it embraces *almost wholly, the sturdy strength and the copious energy of the Puritan element*; and if it defers in spirit, reach or effort, from other denominations, the presence of New England freedom, theology and piety, should have much of the credit of the distinction. The characteristic *individual freedom of the Puritans*, combined with the system and organization derived from *other sources*, has given to the New School polity a completeness of form, an instinct of life, admirably adapted to the exigencies of a new and active population."

Here observe the high praise bestowed on "the population of Puritan origin," or in other words of New England descent. And under what ecclesiastical system have these high qualities been nurtured? And if such are the results of Congregationalism, why is it not wise and safe to extend that system which creates such a "prowess of intellect," such "sturdy strength and copious energy," such characteristic "*individual* freedom," as makes "the track of the Puritan through this land as visible as the path of the sun?" Whence arises the necessity for "the mission of the N. S. Presbyterian church" among such a population? This admission that Congregationalism has done what no other system has, should make its friends and the admirers and eulogists of its fruits slow to supersede it with another system.

But the last sentence quoted above intimates a belief that the combination of "the individual freedom" of the Puritan with "the system and organization" of Presbyterianism is a great improvement on pure Congregationalism; implying a want of "system and organization" in the latter polity. This is the old story about the "looseness" and inefficiency of Congregationalism, and yet the very facts which the writer admits before, prove that there is no such practical want. "By their fruits shall ye know them." Let Congregationalism be judged by its acknowledged fruits. However it may appear in theory, the practical operation of the system has been to produce the highest type of Christian character according to this writer, and to cherish the very "intellectual prowess, sturdy strength and copious energy," and especially "*the individual freedom,*" which excite so much praise.

It is a serious question whether "the system and organization" of Presbyterianism will not *check and counteract* the development of those peculiarities which are the glory of the Puritan and his descendants. To me it seems one of the plainest of truths that the ecclesiastical polity of New England has produced "the freedom, theology and piety" which this writer says have, by being carried into the New School body, caused it to "differ in *spirit, reach and effort* from other denominations," and that those peculiarities have not resulted and never will result from any such "system and organization" as Presbyterianism; and that *in process of time*, from the very nature of the difference in the two systems, there will be a deterioration in the character of the Puritan element which is incorporated into the N. S. Presbyterian body.

The unmistakeable symptoms of such a process are already apparent in the West. There is a disposition in the N. S. organizations, more or less manifest in different localities, to carry out the principles of the Presbyterian polity, so as to repress "individual freedom" both of thought and action, and to merge the individuality of persons and churches in the great whole, and to withdraw responsibility from the many, and to concentrate it in the hands of the few, which must necessarily tend to prevent the formation of "the sturdy strength and copious energy and intellectual prowess" and the spirit of "individual freedom," which it is the nature of Congregationalism to produce. Congregationalism permits and requires every man individually to think for himself, and to meet his proportion of responsibility and to share in all the action that is had in advancing the interests of religion, and *that is the secret of the existence of the character and traits* which are so much praised and admired by this writer and others in the Puritan and his descendants. Whereas Presbyterianism removes this responsibility from the mass and devolves it upon a select few, and therefore produces no such effects, or to a more limited extent.

But it will be urged, as it has been a thousand times, that Congregationalism, though adapted to New England, will not do for the West. But this is *assumption*, and is opposed to facts. Until lately, acting upon this assumption, Congregationalists emigrating to the West were persuaded to come into the paternal embrace or under the supervisory care of Presbyterianism, and therefore Congregationalism had not an opportunity to show its legitimate fruits, and to demonstrate whether it is adapted to the West or not. But latterly it has been seen in its practical workings in Michigan, Wisconsin and Iowa, and thus far all experience has gone to prove that what it has done for New England it can do to a considerable extent for the West. If Presbyterianism can show better results in the West, and side by side with Congregationalism, it will be in order to bring them forth to public view. Until then, or until Congregationalism is proved by experience to lose by a change of locality from East to West its power and efficacy to accomplish what it has accomplished in New England, or to be unadapted to other regions under other skies than those of the East, I trust we shall hear no more gratuitous assertions that it will not do for the West.

Again it is worth *remembering* that in the paragraph which I have quoted, the writer says that "*it is the glory* of the N. S. church that in all its borders it embraces *almost wholly* the sturdy strength and copious energy of the Puritan element," and that its "mission is among the population of Puritan origin," or in other words the N. S. Presbyterian church lives and grows upon the *Congregational* "emigration disgorged from the valleys and hills of New England." Surely after this we shall hear no more complaint of those who venture *now and then* to organize a Congregational church in the West, even though it happens to interfere with the establishment of a Presbyterian one. And even if occasionally a N. S. Presbyterian church, made up chiefly of "the Puritan element," sees fit to change its form and adopt that under which the "sturdy strength and copious energy" of most of its members were nurtured, it certainly ought to excite no remonstrance, while

the Italian side, is fourteen leagues, requiring 12 hours by the diligence. There proved to be no seats for us in the diligence next morning, and we took a private carriage, at an expense of seventy francs.

The ascent by the Simplon road commences immediately from Brieg. By an easy and regular grade this grand highway of Napoleon winds upward to the summit, and sinks again in like manner to the plain on the Italian side. Its windings are usually in long curves and by stately sweeps, now on the sides, and now on the brow of the mountain, now over the bristling rocks of the cavernous gorge of the Saltine, and now above the valley of the Ganther, now upon massive masonry, miles in extent, and now through galleries of rock, and close to the glacier. It looks back over the valley of the Rhone, far across upon the peaks and glaciers of the Bernese Alps, forward to hights and other glaciers, which yet cannot be passed for hours in that circuitous route, and on either hand to lofty stern summits and down into fearful ravines, or upon inhabited bottom-lands. There are more than 600 bridges, in addition to all the most substantial and costly terraces, 10 galleries, 20 stone-houses of refuge for travelers or laborers engaged on repairs. Its breadth is 25 and 30 feet, and its slope only 6 inches in 65 feet. It took six years to complete it, and 30,000 men were employed on it at one time. At the three galleries called Glacier galleries, situated at the head of the Schalbet gorge, the torrents at one time pass beneath the wheels of the carriage, and at another above its top, the stone-work being made to serve both for bridges and aqueducts. The Hospice is not so large, but more comfortable than that of the Great St. Bernard. The summit looks like a drained lake, barren and blasted, surrounded by snowy hights. The town of Simplon is some distance down on the Italian side.

But still further below is the wonderful *Gorge of Gondo!* It has a savageness of grandeur that cannot be easily surpassed among the Alps. The solid black rock stands straight up on both sides till the very clouds look as if they were forced to find a current and a passage above, that is painful to them. They hem the traveler in closer and closer, and there the Doveria torrent digs out a new depth, almost under the road, for its mad, blackened, or foaming waters, diving beneath rocks as large as temples, or rushing down over them as though it spited them for daring to be in its way. Nor is this for a single spot, but the extent of it is a long walk—for who could ride there—where the same almost overpowering impression of dark sublimity continues to crowd upon you.

I see, however, I must compress and cut short these notices. The river Toccia now issues from the Val Formazza, and other valleys meet and join above the soft and beautiful plain of waters of the *Lago Maggiore*. Italian suns were felt in grass and foliage of a more June-like character. Grape-vines were trelissed and trained by the side of the road, from tree to tree and pole to pole, instead of being fastened upright to a pole as on the Rhine and in Switzerland. But the manners of the peasantry and others are more upright and stiff, less respectful and friendly, than those of the German and Swiss population. Our sailing-boat went out upon the Lago Maggiore from Baveno, by the help of two oarsmen, to the Borromean Islands, the most celebrated of which is the *Isola Bella*, belonging to Count Borromeo, who has a vast palace here. It is an artificial and queer realization of living in all climates at once by the help of their products, for the pomegranate, the camphor-tree, sugar-cane, the cork-tree, cactuses, all smile out from thence upon the very snows of the surrounding Alps. It is a hanging garden of Babylon, all of whose mold and gravel of terraces were scraped from spots on the shores, and brought here to a ledge of rocks. While we waited at Palanza for the steamer, two hunters brought in two wolves which they had taken that morning in the mountains. Toward the upper end of the lake the shores assume a bolder aspect. Magadino was the landing-place, where we started for *Bellinzona*, once the military key of the passage from Lombardy into Germany, and thence came to this spot of Lucerne, over the St. Gothard Pass.

This Pass must be considered by the reader as not unlike that of the Simplon, originally wild and fierce, but now subdued and civilized by the road of the Engineer—a road whose stone-work, as it circles about to get up to the Hospice, resembles the finish of ivory in the articles on a rich man's table almost as much as it does the terraces of the rich man's garden. Near the summit, "Suwarrow Victor" on the face of the rock, marks the place of that general's success against the French in 1799, after the old soldier had first dug a grave and lain down into it, threatening to be buried there if his soldiers were going to be willing to be beaten. So below this on that side, and also over on this, in the valley of the Reuss, there are other spots pointed out for fierce conflict between the French and their enemies, the Austrians especially included. Other points are more pleasantly associated with Tell. In the square of Altorf, if tradition says true, Tell shot the apple from off his son's head. We drank at a fountain there in remembrance of Tell, which is said to have been erected upon the exact spot where he stood to take aim, but I believe we drank at the wrong one after all. At what is called the *Devil's Bridge* the scenery is most sternly magnificent. The workmen in making the road were obliged to be suspended by ropes from above in order to drill for blasting the rocks, and dangle there till their task was accomplished.

R. S. T.

FROM OUR ILLINOIS CORRESPONDENT.

CHICAGO, Dec., 1850.

The late Thanksgiving was more generally celebrated in this city than any before. The Presbyterian and Baptist churches of the South division united their services, and listened to an excellent sermon by Rev. H. Curtis of the First Presbyterian church. His text was, "God setteth the solitary in families," Ps. 68, 6, and the object of the discourse was to defend the divine institution of *families*, in opposition to "communities," "associations," "phalansteries," &c. After very happily picturing the family reunions made by the Thanksgiving festival, and characterizing it as peculiarly our national and *family* festival, he proceeded to dwell upon the family as specially designed and adapted to cultivate the affections of the *heart*, and as the only agency capable of doing this. The rise and progress, and nature of the family relation were successively shown to give it a special fitness for this end, and the duties springing from it were very faithfully urged, as well as the duties of those with homes and hearths to the many youths in our city who are away from all the endearments and saving influences of their homes.

The Rev. Mr. Spencer, who has recently come from Utica to the Presbyterian church in Milwaukie, finds some religious interest in the church there. At Freeport in this State a revival of religion is in progress. The churches in this immediate vicinity are now almost without exception supplied with preaching, the Congregational church in Hadley and a small one near Lockport being the only exceptions.

The proposed Convention at Peoria to form Congregationalists and Presbyterians into a body like the Wisconsin Convention, has resulted in an indefinite postponement of the matter. The true cause of this movement on the part of Presbyterians, is believed to be opposition to the course of the General Assembly on slavery, and however strong this feeling may be, (not to imply it is strong) such a bond could have little strength in it, so that the probable failure of the proposed union creates no deep grief.

The rapid approach of two railroads from the East toward the Illinois line is drawing much attention to the link between this city and our State line. The Chicago and Galena railroad company have the exclusive right of way, and are determined to retain it under their control; and they will undoubtedly soon either construct the road themselves, or allow others to do it under them. There will then be unbroken railroad communication from your city to Galena, for the other links necessary to do this will be probably completed by the same time. DELTA.

The Independent.

NEW YORK, THURSDAY, JAN. 9.

DUTY TOWARDS THE SLAVE LAW.

The friend who asks us 'to state, without argument, and in a single paragraph if possible, our whole doctrine concerning the duty of men at the North toward the Fugitive-Slave Law, that he may consider that doctrine for himself, and may compare it with the representations elsewhere made of it'—shall be gratified. We have no reason for concealment in regard to this matter; and do not feel pressed to sustain our positions by argument and illustration. They will certainly commend themselves at last to the good sense and the Conscience of all good men at the North. Practically, if not theoretically and consciously, they form already the received doctrine of the immense majority of our active and influential men, in the Ministry and among the Churches. Before the public sentiment which embodies and enforces them, no iniquitous Law, which ingenuity can frame or force execute for a time, can permanently stand. Our doctrine on the subject is simply this:—

The Law contemplates and intends the reduction of a Man whom God has made to a bondage which he abhors; a bondage which was founded in piracy, which has no just claim on the man whatever, and from which at the peril of stripes and of death he has once escaped. The Law is therefore essentially iniquitous. It directly and radically contradicts God's Law: and commands its subjects to do to another fellow-being precisely what they would not for worlds that another should do to them.—The officer to whom it comes should therefore resign his office, rather than execute it. If he values his soul more than his salary he will do this.—The citizen who is called to assist in its execution should peremptorily refuse to stir hand or foot for the commission of such a crime; and should give to the hunted and flying fugitive whatever aid and shelter he can, without by violence resisting the officer. For all this he must be prepared, of course, to take the penalty which the Law provides. He should *not* go further than this, however, and resist the officer with physical force. For such resistance by the citizen we know of no warrant.

—The Fugitive himself should fly, if possible, to the protection of a Government—to our shame be it spoken—which does not tolerate the bondage that pursues him; upon whose soil at last he may be Free. He should never, on any pretext, enter into combinations with others for organized resistance to the officers of government. If he does this it is Rebellion, which the State must put down. But if pursued, and in danger of being reduced the second time to captured, of being reduced the second time to the unjust bondage which he has once escaped, then—never for purposes of retaliation, but always in order to his own deliverance—he has the right to defend himself; the same right precisely that any other Man would have in the same circumstances, when an attempt is made to destroy forever that personal liberty which, as Blackstone says, "NO HUMAN LEGISLATURE has power to abridge or destroy, unless the man himself shall commit some act that amounts to a forfeiture." We have no doubt that Mr. Webster or Mr. Clay would do the same thing in the same case. And when we remember what Slavery is, how it annihilates the personal rights of the Man whom it crushes, how it makes his every hope dependent upon the master, how it takes from him the Gospel, and allows him to be sold whithersoever another will, and how appalling it must look to a person dragged back to it after having escaped it, we certainly could not find it in our heart to condemn them if they did.

The above is the doctrine of this journal on this subject, succinctly and plainly stated, as our friend has requested. We have no objection to republishing it every week for a month, if any body wishes it. Our friend is mistaken, however, in supposing that the various sheets to which he refers will ever lay it before their readers. They may garble and misquote it, and strive to excite against it and us an unintelligent clamor. But they would have to be thoroughly revolutionized, in head and in heart, before they would print it. For his own satisfaction, and that of those who think with him, we are happy to give it. S.

REVERENCE FOR LAW.

The sentiment of *reverence for Law* is one of the chief safeguards of a republican government. All good citizens should guard that sentiment with sacred jealousy, and should set themselves against whatever would tend to destroy or to weaken it. A reverence for law is deeply imbedded in the minds of the American people. This is not a blind passive submission to a traditional authority or to physical force, but an intelligent regard for Law as the guardian of the public welfare.

This feeling grows out of the very freedom of our institutions. The fact that every man is dependent on his neighbors for protection, leads each to guard his neighbor's rights as the guaranty of his own. No party in power will dare make oppressive laws, lest by some sudden change of affairs these should be turned against themselves; and all agree to make not force but law,—Law enacted by the general consent, the standard, the authority, the umpire. The people respect Law, because it is not imposed upon them from without, but is the result of a general consultation for the general good—the offspring of their own wisdom and power. Moreover, as there is really no power separate from and above the people to issue causes or to enforce obedience, no independent authority to interpose its decision or command, they necessarily fall back upon Law itself and invest that with absolute supremacy. Hence there is more true reverence for law in this country than in any other. This is seen in the quietness with which our elections are conducted, involving as they sometimes do a total change of administration. It is seen in the infrequency of popular tumults, riots and mobs in this country, in comparison with less popular forms of government in the old world, and in the promptness with which such outbreaks are put down by public opinion sustaining law. It is seen in the safety and order of our new settlements, where even without the forms of law, Law reigns, and the people govern themselves because there is nobody to govern them. Where but among an American population could there be such security for property and life as a while since existed on our Pacific coast, without the protection of a military or even a police force? The authority of law was set up before law itself had been proclaimed.

Law is enthroned in the minds of the people. It is not true, as De Tocqueville has asserted, that republican institutions do not cherish the principle of authority. On the contrary, where intelligence prevails, those institutions are of all the best fitted to develop that principle. The colony of New Haven was purely democratic from the first. The Revolution produced no organic change in its civil constitution. Of that community Dr. Bacon remarks, in his *Historical Discourses*, published in 1839, "There is here a veneration for law, and a deference to judicial decisions which I have not seen surpassed in any similar community. Woe to those men who are laboring to counteract such a sentiment. If they do it in the sacred name of liberty, or in the more sacred name of philanthropy, theirs is the greater condemnation. Far distant be the day when here the white wand of an unarmed constable shall lose its potency, or when that word, THE LAW, shall no longer be a word of power to still the tumult of the people."

To this noble sentiment, so eloquently expressed, every good man will say AMEN. Far distant be that day! In a note upon this passage Dr. Bacon carries out the thought more fully, in opposition to the lawless and anarchical doctrines of some platform speaker. The note is as follows.

"One day last spring, just before the delivery of this discourse, the author being in Boston, entered the gallery of the Marlborough chapel, where a society, claiming a high place among the philanthropic institutions of the age, was holding its anniversary. One of the leading spirits and public agents of the society was holding forth his sentiments on that part of the Federal Constitution which requires an apprentice or servant fleeing from one State into another, to be given up to those who by the laws of the State from which he flees are entitled to his services. He was expressing the hope that juries in New England, trying cases under this Constitutional law, would so far perjure themselves as to bring in verdicts contrary to known law and facts; and in so doing, he expressed great contempt for that 'strange deference to judicial decisions,' as he called it, which is so prevalent in the community—as if he did not know that it is this very deference to law, as expounded and applied by the judges of the land, that permits him to wear his head in safety.

"An association protesting against an existing law as unwise or unjust, and using lawful means to change the law, is one thing. An association which undertakes to pronounce the law no law—to denounce the sworn ministers of the law, to whom the Constitution gives no discretionary power, as criminals 'against freedom, humanity, and religion'—to organize measures for resisting the law—is another thing, and is likely to do more harm by teaching people to despise all government and magistracy, than it can do good by any philanthropic endeavors."

These just and discriminating views commend themselves to every friend of order and of society. When juries shall perjure themselves in their verdicts or judges in their decisions; when associations shall "organize measures for resisting the law" or for nullifying its authority,—then farewell to order, to liberty, to society itself. Then comes anarchy in its worst form. All honor, all authority, all truth, all justice will have ceased, and Society itself become a chaos.

Happily such doctrines do not prevail. No person of any responsibility, no journal of any character or influence, would dare avow them. The people must and will reverence Law. Of this we have just had a striking example. For two weeks an innocent man, living in this community, has been in peril of his liberty. The fact was known to everybody, and it awakened in many minds the liveliest sympathy. Yet nobody thought of *resisting* law. Many waited anxiously to see whether the law of personal liberty, which is fundamental and organic in this State and nation, would be honored and maintained. And though many think that supreme Law has been outraged, yet all submit. That constant and principled moderation which we have urged upon all classes of citizens, in an earnest and repeated protest against popular excitement and mob violence, was shown by those whose sympathies are strongest for this unfortunate man. Indeed the men whose sympathies are ever with the injured and the degraded, are not the men to raise a mob. It is not the friends of temperance but their opponents who resort to mob violence; it is not the friends of humanity but their opponents who revile and curse, who cast mire and stones, who demolish stores and churches. Men who are governed by *conscience* are not anarchists. They will "protest against an existing law as unwise or unjust," and will "use lawful means to change such a law;" they will *oppose* a law by argument, but they will never "organize measures for *resisting* the law." When they cannot obey a law, they do not fight against the law or its officers. They honor both by accepting the penalty. And, when the jails are filled with such men, then plainly it is time that the law should be changed. Conscience is never the antagonist of *Law*, though it may sometimes refuse to obey a wicked precept of man. The men who make wicked laws for selfish ends, and try to force them on the people while yet they wink at the violation of wholesome laws respecting property and public morals, do vastly more to undermine Law than those who suffer penalties for conscience' sake.

In that same colony of New Haven, where reverence for law was supreme, CONSCIENCE ruled in ministers, magistrates and people. On the restoration of Charles II, Goffe and Whalley, two of the judges of Charles I, who were branded as regicides and traitors, sought a refuge in that colony. The king's proclamation was issued against them, and officers were sent out to seize and bring them to justice. Mr. Davenport, then minister of the first church in New Haven, from the pulpit exhorted his people to harbor the regicides. Says Dr. Bacon

"He came out boldly with what might have passed in England for *treason*. 'Withhold not countenance, entertainment and protection from such, if they come to us from other countries, as from France or England or any other place. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them, and them who suffer adversity as being yourselves also in the body. . . . Hide the outcasts, bewray not him that wandereth; let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler. . . . Is it objected, But so I may expose myself to be spoiled or troubled?—While we are attending to our duty in owning and harboring Christ's witnesses, God will be providing for their and our safety, by destroying those that would destroy his people. . . . Exalt God as the highest object of your fear. Fear God as he ought to be feared—fear him above all. The greater fear will expel the lesser. Therefore the Lord prescribes this fearing him aright, as the best remedy against all carnal fears, whereby men are wont to be hindered from obeying God in those duties that will expose men to hurt from the creature. The balking of any duty which God commandeth, is the ready way to bring upon you, by the wrath of God, that very evil which you fear that the doing of your duty will expose you to by the wrath of men.'"

"By such appeals and arguments," says Dr. B., "were the people of New Haven prepared to receive the regicides with kindness, and to protect them in the face of the king's displeasure." Their pursuers demanded of the Governor a warrant to search for them, but the Governor "had constitutional and legal scruples" about granting it. "When the pursuers asked the magistrates whether they would honor and obey the king in this affair, the Governor replied, *We honor his Majesty, but we have tender consciences.*" Thus were the pursuers balked, and the regicides protected and saved. "I have repeated these details," says Dr. Bacon, "because they illustrate the character generally of the first colonists of New Haven, and especially because they show in so striking a light the character of Mr. Davenport. I know not what incident in history exhibits a more admirable combination of courage and adroitness, of fidelity to friendship, of magnanimity in distress, and of the fearless yet discreet assertion of great principles of liberty, than can be found in this simple story of the protection of the regicides by the men of New Haven. And what gives to all the rest a higher dignity, is the fact that the courage which feared not the wrath of the king, was not fool hardiness or passion—but faith in God who bade them hide the outcasts, and be a covert to them from the face of the spoiler. The rude munition of rocks that sheltered the fugitives when they were chased into dens and caves of the earth, is a monument more eloquent than arch or obelisk. Till the mountains shall melt, let it bear the inscription, '*Opposition to tyrants is obedience to God.*'"

This resolute disobedience of the king's command to surrender fugitives whom the law claimed not as servants, but as *traitors*, not as fugitives from slavery, but as criminals fleeing from justice—did not beget in the men of New Haven any disregard of law as law, or lead at all toward anarchy. It was disobedience upon conscientious grounds; from a regard to that higher law which is the only source of authority to human law. True reverence for law springs from the Word of God. By that Word the conscience of this nation has been formed. From ancestors who made God's Word their rule in all things civil and religious, have we inherited that regard for law and that reverence for rightful authority which characterize us as a people, and which make our popular institutions more stable than the thrones and aristocracies of Europe. Therefore to strengthen this sentiment, we need to exalt continually the Word of God as an authority supreme and final over all our conduct.

A GOOD FOUNDATION.

In a fierce tempest that swept over this city last summer, the walls of a church then erecting were shaken and in part thrown to the ground. On inquiring into the cause of the disaster we learned that though the materials were good, and the workmanship thorough, it proved that the soil in which the foundations were laid was a quicksand which had shifted under the weight of the building, and had left it at the mercy of the winds. The wall was taken down to the foundation: piles were then driven thickly together till they formed a solid basis; then heavy timber was laid on top of these; next a firm and consistent soil was heaped upon the whole, and then the masonry was relaid, and the wall built up again in massive strength.

As with that foundation so is it with many of the grounds of earthly hope, and comfort, and joy. Man builds upon friendship, upon wealth, upon public opinion or reputation, and rears on these his lofty hopes and schemes; but when he is shaken by some mighty wind these foundations often prove to be only quicksands; they slide from under him, and all that he had built upon them comes toppling down. What then? Though the crash seems dreadful, all is not lost. He can build again, and if he is wise he will look well to his foundation, and will go below all human props and aids, that he may plant himself firmly in God. He will not begin to build upward till he has sounded the treacherous depths around him, and has struck the rock, and bolted himself to that. Yes, though the discipline be severe, and to a sensitive spirit almost insupportable, it is well for one who is aiming to do right, to be forsaken by friends, and maligned and buffeted by enemies, to be cast out as vile, and blown upon by fierce winds of human passion, that he may learn what strength and comfort are in God. There are depths of the heart and depths of religious experience which we can learn only by such a trial, and to learn which is worth years of patient suffering. A blessed result of such a trial is that it leads one to fix himself absolutely upon God. Why should we shrink from trials that come to us in the way of duty or as a heavenly discipline? We are in the hands of ONE who, while he shakes the mountains with his tempests, doth also temper the wind to the shorn lamb. In this ever shifting world, amid its varying and often boisterous currents, one needs a sure anchorage, and this he finds when he is driven to put his trust alone in God.

JUSTICE TO DR. TAYLOR.

In Dr. Davis's volume on the Half Century we find a history of the Connecticut Controversy, which the friends of Rev. Dr. Taylor of New Haven will hardly acknowledge as doing justice to his views. The origin of that controversy is traced to a remark which Dr. Taylor is alleged to have dropped in conversation respecting the discussion between Drs. Woods and Ware on original sin;—to the effect that "Dr. Ware had the better of the argument." Where this remark was made or by whom it was picked up to be thus gravely incorporated as a matter of authentic history, we are not informed. Then follows a detailed account of the controversy, in which all the suspicions and imputations against the New Haven divines are duly chronicled, and all the "able" and "conclusive" arguments are credited to the other side. For example we are told that "Professor Goodrich, in a public lecture, was *understood* to discard the common views of New England divines respecting original sin." But by whom he was thus "understood," and what ground there was for such an understanding, or what proof there was to the contrary, the historian does not tell us.

So we read that "the *suspicions* awakened by the remark of Dr. Taylor, in 1821, were remembered and strengthened by his sermon (*the Concio*) in 1828. It was reviewed by Dr. Harvey, *ably* and *elaborately*, in March, 1829."—But it does not appear that anything "able and elaborate" was written in defense of Dr. Taylor's position.

Again we are told that Dr. Taylor wrote "a review of Spring's Essay on the Means of Regeneration," which greatly increased the "alarm." Upon this review Dr. Tyler published his Strictures, which "were regarded by those who did not sympathize with Dr. Taylor, as a *triumphant refutation* of his theory of regeneration, which was *thought* to be a virtual denial of the agency of the Holy Spirit in the renewal of the heart." But did not Dr. Taylor show that his theory involved no such thing? Did he not make a vindication of that theory which anybody regarded as "triumphant"? Oh no: he only "*replied* through the *Christian Spectator*, in March, 1830."

Next we read that "In a note in the *Concio ad Clerum*, Dr. Taylor accounted for the existence of sin in the moral system, by supposing it impossible for God to prevent it." This statement of his views we are sure Dr. Taylor would reject. "In 1830, Dr. Woods, of Andover, addressed to him a series of letters on this subject, which were *candid* and *conclusive*." In the opinion of some they were so, but this statement is not strictly correct as a historical fact.

Then follows a story about Dr. Taylor's having prepared a creed which Dr. Hawes altered and amended so as to make it more palatable—which should not have place in sober history. We are next told that Dr. Tyler "pointed out the inconsistency of the creed with the notes, particularly in regard to the doctrines of decrees, election, original sin and regeneration." But did not Dr. Taylor show that there was no such inconsistency, and that he held those doctrines in their integrity? No; he merely "*replied* through the same periodical."

This partial, one-sided statement of an important theological discussion is given in a book which purports to be a simple record of events. We do not suppose that Dr. Davis intended to do injustice to Dr. Taylor. We are bound to believe the opposite; for he says in his preface "I have endeavored to treat every man and every class of men and their sentiments fairly and kindly. It is a very delicate task to write a history of controverted subjects, and present the facts in such a manner that all concerned will feel that justice has been done them. Perhaps those who may charge me with giving a wrong view of their opinions, or of those of their friends, would themselves have erred in the opposite direction if they had written on the same subject. To err is human; but I am consoled with the thought, that I have not knowingly misrepresented any one, nor set down aught in malice."

No doubt Dr. Davis meant to state that controversy exactly right; he is a gentleman of uncommon integrity and candor; and yet through an unconscious prejudice he has done a serious injustice to Dr. Taylor. Thus good men often err in their estimate of others. The hue and cry of "Heresy" was raised against Dr. Taylor, just as the hue and cry of "Abolitionism," "Rebellion," &c. has been raised against this journal. Those who use such epithets can hardly ever define them, and ordinarily have not read, at least with proper discrimination, the sentiments to which they are applied. Many regard Dr. Taylor with suspicion who have never examined his views for themselves, or who have examined them with a judgment forstalled by prejudice excited by clamor from without. We know precisely what it is to suffer under such misrepresentations from men who mean to be honest. Time alone can remedy this evil incident to all controversy in this imperfect world. But we must be careful that passion and prejudice do not become incorporated in history.

This journal is not committed to the defense of Dr. Taylor's views. It would not undertake to defend certain applications of his theory of morals to practical questions, such as Temperance and Slavery,—which applications make more against that theory in the public mind than all the arguments of its opponents. But there are those connected with this journal who revere Dr. Taylor as an instructor and love him as a friend; who think that he has done some service to mental and theological science; who feel therefore that a wrong done to him is done to themselves; and who if they shall survive him, will do their humble part to secure justice to his memory.

THE CHINESE VERSION.

Our friends of the *Congregationalist* are not able to see any difference between the difficulty which meets the Missionaries in China, in their efforts to translate the word *God* or *gods* into the Chinese language, and that which meets the translators of the Scriptures into any foreign and heathen tongue. There *is* a difference, however; and it is doubtless the fault of our previous article on the subject that it has not been made plain to the apprehension of our brethren. The peculiar difficulty in the case of the Chinese language lies at just this point: It has no word whatever for God or Gods as a general *appellative noun*. SHANG TE means Supreme Ruler, etc., and is at the same time the proper name of a particular heathen Deity. TIEN TE, means Heaven's Ruler; and TE simply Ruler: referring in both cases to office and authority, but not to personal qualities or constitution. SHIN, on the other hand, refers to personal attributes; but it means spirit, rather than god. It is applied to the Chinese gods; but it is applied just as readily, as was said before, to ghosts, elves, winds, electricity; in a word *to any unseen force*.

It stands therefore at the other extreme, as it were, from SHANG TE, etc.; being so general as to include a multitude of things which have never been supposed to possess any quality of divinity. Yet there is nothing between these extremes; nothing that is general and appellative on the one hand, yet confined to the Gods and descriptive of divinity,* on the other. In this, the Theos of the Greeks, to which our friends refer, was widely different, as they will see at a glance, from either the SHANG TE or the SHIN, between which the Chinese missionaries must make their choice. With all its latitude of application, the Greek word in its proper significance referred to divinity; not to authority, or to mere spirituality and invisibleness. To say that 'Jehovah is the only true and living Theos,' was a widely different thing to the Greek apprehension from what it must be to the Chinese to say that He is the only true and living Shin. In the end, however, it may be hoped that the result of the latter will be the same. S.

* So fully is this true that Dr. Legge has insisted in a published pamphlet, and with considerable force and plausibility of argument, that the Chinese are in fact not polytheists but atheists; that they have no conception whatever of a Divine nature; and that what looks like worship among them is not intended as such.

MORAL BENEFITS OF WINTER.

The influence of winter in promoting in the human species the industrial habits and virtues, is another aspect of its benefits to the race. Winter compels man to the exercise of *forethought*. The inhabitants of tropical climates live for the most part as the mere creatures of a day. Their wants being all supplied by the ever-ready and ever-bounteous hand of nature, there is nothing to engender the habit of anticipating and providing for the future. But in a climate where the utmost profusion of the fruits of the earth is soon succeeded by sterility and desolation, man is compelled to use forecast, and to make provision for wants that will soon be pressing. The same cause fosters *industry*. The inhabitants of a tropical climate are as indolent as they are reckless of the future. But a climate which numbers winter among its seasons, demands the utmost industry and activity during the favorable months of the year, in order to lay up in store against the time of need. As the sluggard who will not plow by reason of the cold, shall beg in harvest and have nothing, so he who is negligent and improvident in harvest shall come to want in winter.

The habit of *economy* is formed under the same rigid discipline. He who can resort when hungry to the unfailing bread or cocoa tree, who can always gather from the teeming lap of nature food abundant for the day, can afford to be wasteful; but he who gathers the fruits of the earth only in favored seasons and with hard toil, feels the need of a strict economy of those fruits in order that he may get through the year without coming to want. In these circumstances, as has been aptly said, "man becomes, by a kind of moral and physical necessity, a *storing* animal." He hoards his hard-earned treasures against the time when he must consume without gathering.

In this way, also, the *inventive faculty* in man is stimulated and developed. Not only must food and fuel be laid up in store for winter, but clothing must be provided, and dwellings suited to the rigors of the season. Modes of employment, of amusement, of conveyance, adapted to winter, must be devised, and ingenuity must be tasked in every way to add to the comforts and enjoyments of that period of the year in which man is thrown upon his own resources of happiness, with so little aid from external nature. Thus winter tends to the intellectual development of the race. The hardy conquering races have commonly been the inhabitants of a rigorous climate. The irruptions of conquering races have commonly been from the North to the South, from the mountains to the plains. "While the natives of regions where plenty reigns, indulging their natural appetites without exertion and without restraint, sink deeper and deeper in indolence and effeminacy, those of less bountiful countries finding an increased population pressing hard on the means of subsistence are stimulated by their wants to vigorous exertion, and from sheer necessity are rendered active, ingenious, and enterprising." The common proverb, that necessity is the mother of invention, is most strikingly verified in the contrivances resorted to, to meet the demands of winter. And it may even be doubted whether the race would ever have attained its present state of civilization, or have advanced much beyond the indolent, sensual condition of the South Sea islander and the Hottentot, had the whole earth lain within the tropics and yielded its ample and increasing supply of fruits without cultivation. A *hard* soil and a *hard* climate have always produced hardy, industrious, thrifty, intelligent men. How many of the mechanic arts, how many of the manufactures which employ the skill and the hands of thousands, how many of the inventions which make man a wonder to himself, which make this age more marvelous than the fabled golden age of antiquity, owe their origin to the wants created by a vigorous climate, and are designed to counteract and mitigate its evils. We find their in Winter the grand stimulator of human energies and of intellectual development and progress. "Thou hast made winter," that Thy rational creature man, under the pressure of its necessities, might employ his faculties in their highest scope and for the largest good.

But we must not omit to notice the fitness of winter to foster the *domestic virtues*, and to develop the kindlier instincts of our nature. To adopt the beautiful language of one of our native writers: "At other times we derive a great portion of our pleasures from the mere beauties of nature. Our feelings sally forth and dissipate themselves over the sunny landscape, and we live abroad and everywhere. The song of the bird, the murmur of the stream, the breathing fragrance of Spring, the soft voluptuousness of Summer, the golden pomp of Autumn, earth with its mantle of refreshing green, and heaven with its deep delicious blue and its cloudy magnificence, all fill us with mute but exquisite delight, and we revel in the luxury of mere sensation: but in the depth of Winter, when Nature lies despoiled of every charm and wrapped in her shroud of sheeted snow, we turn for our gratifications to moral sources. The dreariness and desolation of the landscape, the short gloomy days and darksome nights, while they circumscribe our wanderings, shut in our feelings also from rambling abroad, and make us more keenly disposed for the pleasures of the social circle." The joys of the fireside have ever been the darling theme of poets. To these winter not only ministers, but it is here compels us, by shutting us in upon ourselves,

"I crown'd thee king of intimate delights,
Fireside enjoyments, home-born happiness
And all the comforts that the lowly roof
Of undisturbed retirement, and the hours
Of long uninterrupted evening, know."

In this selfish world what most we need is the culture of the *heart;* and God has constituted the family, that in its calm retreat, away from the strife and din and storms of the outer world, the heart may expand under the genial warmth of love and the mellowing influence of religion, and may thus ripen for heaven. But man tears himself away from that blest circle and plunges into the outer world; the vortex of business, of ambition, draws him beyond the attractions of home. He must be rich, he must be honored, though at the sacrifice of domestic joy. The father scarce *knows* his children, much less instructs and guides them. To such an one what a blessing is Winter, chilling the currents of business; making time hang heavy at the office and the store, and sending him back at early evening to the bosom of his family, that he may once more feel himself a *man*. Thou, God of the family, Thou hast made Winter, all chill and bleak without, to be the guardian of the affections and joys of home.

But not in the domestic and social circle alone does Winter call forth the affections, and exercise the nobler part of our nature. It presents to us objects fitted to excite *pity* and *charity*. While we are dwelling in ceiled houses, with comfortable clothing, cheerful fires, and abundant food, the poor are shivering in their cheerless homes, cowering beneath the wintry winds, without fire, without food, without blanket, without bed, or are roaming the bleak and desolate streets in quest of a morsel of bread. The presence of such objects is fitted and designed to awaken the generous sympathies of our nature, and to exercise us in the virtue of benevolence. Oh, let us not steel our hearts against these stern yet pathetic appeals of Winter—blunt our sensibilities, shrivel and freeze our souls. The cold which pinches the body, but stirs the blood to a warmer life, and the chill that is over the physical world, should stir the heart to a more active beneficence.

With every rising blast, too, we are reminded of those who are exposed to the fury of the tempest on the land and on the sea, and are summoned to sympathy and prayer. Thou, who hast taught us to consider the poor, hast made Winter, to call us to deeds of charity.

For the Independent.

THE FESTIVITIES OF NEW YEAR'S DAY.

It is interesting to observe how generally the opening year is a scene of festivity. Throughout Christendom it is a holiday—a day for expressions and wishes of kindness—a day relieved from the tedium of labor, and devoted to social and domestic enjoyment.

How many a household has at this season been cheered by reciprocal expressions of affection between its members! The brother has breathed into his sister's ear his words of tender regard, and offered the token which showed how anxiously he had endeavored to anticipate her wishes: and the sister in return has proffered her gift, thus showed how far and how cheerfully affection had drawn upon her slender resources.

The parent has once more gladdened the heart of his children, and felt a new happiness as he witnessed their joy: and the child, now mature, has approached the arm chair where age and feebleness recline, laden with some precious burden of love that never can die. Friends whose habitual intercourse has long been rich with expressions of confidence and regard, have learned, each better to express his own, each better to understand the other's, cordial attachment. All costly materials, and beautiful arts, and graceful forms, and delicate colors, have lent themselves to become ministers of affection; and the New Year's sun rises upon thousands who, after another year of care, and sorrow, and toil, awake to feel how many there are that love them—how sweet are the kind bonds of affection and how precious to many their obscure and humble life is.

Very attractive and delightful to us is the pensive character of such festivities. There are those, too ignorant and giddy for anything deeper, who can greet such a festival with boisterous merriment, spend it in animal indulgence, and make the quiet hours of the New Year's night ring with their loud and empty mirth. But with many it is not so. There is many a soul to which earnest and deep thoughts come with the coming of another year. There is many a soul that loves to trace the kind providence of Heaven in the events which one year has brought, and to anticipate the same guardian care and bountiful regard through the exigencies which another is to bring. There is many a tender spirit which looks round upon its circle of beloved ones, and calls to mind, not without anxiety, and yet with affectionate confidence in God, the frailty of our life. And with such a soul the hours pass, rich in serious thought, in tender feeling, in sweet intercourse with those we love on earth, and in yet sweeter submission to Him who loves us in Heaven. A pensive and subdued frame of mind mingles with all our festivity, and chastens the exuberance, while it deepens the delight of our joy.

How beautiful a testimony does this season hold forth of the loving-kindness of God! Why is it that each new year that greets us comes with this tranquil smile upon its rugged and wintry visage? It is because of God's merciful ordinances for man's happiness: because, and chiefly because, "He setteth the solitary in families," and binds heart to heart in kindest and dearest bonds. It is a testimony especially to the value and beauty of that ordinance which, more than any other, lies at the foundation of human society—the family. He has decreed that every human soul shall grow up from its infancy amid the influences of the family—where the authority that rules it is tempered with love—where the wisdom that guides it is impelled by love—where all intercourse and all action are sanctified by love. He has thus ordained that no human soul shall grow up without learning to love some other; and the affection which forms its earliest attainment is destined to a yet farther development in the same hallowed sphere. As time destroys the charmed circle of our childhood, new ties replace the old; and the parent fathoms greater depths of affection than the warm impulses of youth ever could know. What soul that has any moral life can be insensible to the beauty and wisdom of ordinances like these?

Many of those whom we now address will have received with the opening year expressions of sincerest and deepest affection. The friend whom you have learned to cherish—the kindred you have long loved—those who imparted your infant life—those who shared your early home—some or all of these have drawn near you to express their confidence in your integrity and generosity of spirit, and in your settled affection for them; and your heart has swelled with kind responses to each tender or glowing word, thankful and proud that you have such friends. With something of a Christian's humility you feel that you cannot claim, and do not deserve, such regard. You feel that the poor character which it is the wish, and in some degree the object of your life, to mold into some fitness for heaven, has yet so much in it that is groveling and selfish, that you are even ashamed at finding yourself esteemed and cherished as of so much worth. Accept these tokens of affection as among the most beautiful, and with a generous nature the most powerful, methods of God's discipline with you. Are you thus truly and warmly loved by those whom you know to be among the choicest and most generous spirits? Think what you ought to be to deserve such affection, and resolve that such, with God's blessing, you will be. Such, with patient self-reflection and much self-denial, faithfully strive to be. Let the love that thus surrounds you be a fresh stimulus to exertion; and under its impulse let the new year be devoted to more earnest endeavors after purity and holiness of heart.

And remember, whether you are or are not a Christian, the love wherewith Christ has loved you. Deeper and more sincerely than any earthly friend can love, you are remembered and cherished on high. Love more self-denying and self-sacrificing than that of any friend of your childhood, or companion of your maturer years, yearns over you in the bosom of your Savior. He who knows as none other does or can the follies, the impurities, all the selfishness and sensuality of your nature, pours his warm affection over your soul from the courts of heaven. Oh! what ought that soul to be that rejoices in the knowledge of such a Friend? How should it shame away each groveling and unworthy impulse; animate each generous sentiment of gratitude and affection, and impel you to strive that you may please and honor him, and reflect the likeness of the Redeemer who has thus loved you and given himself for you! CHURCH.

LIMIT OF RESPONSIBILITY.

"How far am I responsible?" is a question which may often occur to a conscientious person in view of the transactions of a society in which he is a member. A church or a collection of chur

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ME MISSIONARY SOCIETY.

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on of the cause from the pulpit,
s and courtesy so valuable for
al intercourse with others. The
y now extends from Maine to
trust that its resources will
e increase of its labors and

For the Indepen dent.

E OF CONSCIENCE.

rs:—I have lately listened with
he able and eloquent sermon of
bedience to the law and the
I am at this time in a peculiar
tuation, and as the principles of
ay throw some light upon the
eg leave to state my situation to
ntleman, and ask his advice and

onths ago my son and daughter
he brig Liberty on her voyage
myrna. While off the coast of
was wrecked in a sudden storm,
great difficulty that the passen-
caped to the shore with the loss
perty. They were immediately
ved by the Bedouins. My chil-
e property of a wealthy Turk,
usly the owner of more than a
My son, who is about twenty-
e, was employed as an assistant
ugh not excessively overworked,
tremely painful situation, being
ubject to severe beatings at the
h master. His chief trouble and
, were about his sister, who was
ger than himself, and who, he
ately after they had been pur-
ket and brought to their new
n days be taken into the harem
nd made his ninth wife. This
m worse than death. He was
which had been in force from
made all white persons who
l on the coast slaves, and per-
to take such females as were
ive to his harem.
ence of my children was only a
n, and the situation very natu-
to endeavor to contrive some
He found among his fellow-
an sailor who had been in that
ears, and who had accidentally
master's guns and ammunition
accessible from the outside, and
a sail-boat was kept in a con-
d was not guarded. They decid-
lves and try to escape at a little
hat night. With extreme diffi-
trived to see his sister, and en-
to accompany them. Everything
them until they found themselves
ds of the boat. They then saw
ed by their master and another
nly armed with swords and clubs.
hem to stop, and told them that
lly their slaves, and must return
r son, who was armed with a gun,
er and killed him, when the other
d, gave up the attempt to recap-
y soon got on board the boat,
rs were on board an American
New York.
nfess that, until I heard Dr. A.'s
t even thought that my son had
hus escaping from slavery, and
er from a situation worse than
iews are changed. I now real-
dren were lawfully slaves, and
submit themselves to their mas-
oning of that able discourse is
imperative. My poor children
esistance to law; and what I at
ustifiable self-defense, I am now
rd as murder. Instead of being
aptain of the vessel who took
nd brought them home, I must
as an accomplice.
by children do? I do not see
ake any atonement to the law
n, except by returning to Tunis
g themselves to justice. My
l at the thought of the bastinado
which by Tunisian law await my
rrible fate of my poor daughter.
the reverend and learned doctor
hey *ought* to do.

CONSCIENCE.

's SERMON.—The spirited and
rse of Dr. Cheever on "THE
THE PURITANS, their Principles,

Character, and Power," has been published by John Wiley, 304 Broadway. It is for sale also at this office. We shall give the sermon in whole or in part to our readers as soon as the pressure of other matters will allow. Yet for the sake of preservation it is better to possess it in pamphlet form.

THE STATE OF ITALY.

In regard to Italy, we can only say that the door is not wholly closed to evangelical effort there, and we hope that the Christians of free and Protestant America will look well to the Papacy at its very seat. Col. Forbes appears to have made a deep impression in Boston, by his statements in regard to the opening and the necessity for evangelical labors in his adopted country. We are glad to see that there are no misgivings among the Christians of New England as to the lawfulness of introducing the Bible into a country under the "higher law," in direct violation of the enactments of human governments. A society has been formed, called "The Boston Young Men's Society for the Evangelization of Italy:" Loring Norcross, Esq., President, Chas. H. Pierce, Esq., Treasurer, and D. Church, Esq., Secretary, with thirty-six Managers, from as many different churches. The terms of membership are membership in an Evangelical congregation, and the annual payment of not less than one dollar.

"We desire to inform our friends and fellow-countrymen, that after attending several meetings held in our city, and after having maturely deliberated respecting the recent events and the present position of Italy, we have formed an Association for the purpose of throwing light and instruction into that interesting country.

The motives which have induced us to take this step are:

1st. That sympathy which every citizen of a free Republic must feel with such of their fellow-creatures as are struggling to obtain blessings similar to those which we enjoy; together with our admiration of the Italians for their perseverance in a righteous cause, and our abhorrence of the cruel acts of their oppressors.

2d. The conviction that Popery is everywhere the implacable enemy of Freedom of Conscience, which is the main bulwark of our own Republic.

3d. The belief that the great antagonist of liberal institutions and of human happiness, is more easily assailable in Rome than in any other part of the globe; and that every blow dealt against Popery in its capitol is felt throughout the extent of its immense organization; whereas, the shocks it may occasionally experience elsewhere, scarcely produce any impression upon its central power.

4th. Because we consider it our duty, as members of the great human family, to assist our brethren to throw light into Italy.

The method proposed by our Society to bring about the desired result is, to furnish the means of inundating the entire surface of Italy with small fly-sheets, of a moral and religious tendency.

Although we, as American freemen, most cordially sympathize with the Italian patriots in their hopes of obtaining freedom and national independence, nevertheless our Society does not contemplate any direct action in that matter, but intends to limit itself to the SIMPLE PROPAGANDIST OPERATIONS.

We warmly invite our fellow-countrymen, of ALL DENOMINATIONS to rally round the BROAD PRINCIPLE OF LIBERTY OF CONSCIENCE, and to form similar Societies in their respective cities and towns, that we may all cooperate in this GREAT AND SACRED CAUSE."

Similar meetings are about to be held in this city which we trust will lead to a similar organization.

For the Independent.

CHEAP POSTAGE.

MESSRS. EDITORS:—I am highly pleased with your zeal for cheap postage as a matter of humanity, morals and mental culture. I think I see the point to which this is tending, just as an astronomer may be sure of the point to which a body is gravitating even when it has moved but a little way toward it. Though I cannot calculate how much the movement will be retarded by the *resisting medium* of self-interest, conservatism and prejudice, the final point of equilibrium will be found to have these elements.

1. The total severance of finance, with its already intolerable system of checks by way-bills, charges and counter charges from the duties of the postmaster.

2. The consequent pre-payment of every cent of postage both on manuscript and print, the former by means of stamps, the latter in large masses at a fixed rate per cwt.

3. The free collection and delivery of letters in large towns.

And now, gentlemen, I stand ready to satisfy you that each of these three points is attainable, and that no system that does not embrace the three can be permanent. And I can show strong probability that the price of stamps may yet reach a much more favorable rate than fifty per dollar. Give us these changes and I care little at what price (of more than twenty stamps per dollar, however) the experiment is commenced, the great end is sure of at length attaining a cheap system of MAILS FOR THE MILLIONS.

PLYMOUTH CHURCH.—The annual renting of pews at the Plymouth Church in Brooklyn (Rev. H. W. Beecher's) took place on Tuesday evening of this week. The whole amount realized was about $12,000, being an advance of several hundred dollars upon the last year's sale. As this sum is much more than is required for current expenses, a considerable reduction of the debt will be made this year. There is in this church every indication of temporal and spiritual prosperity.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 6, 1851.

PROF. PARK'S ELECTION SERMON.

The annual election sermon was delivered before the Governor and Council, and both branches of the Legislature, on Thursday last, at 12 o'clock.

Professor Park took for his text Eccl. 9: 15: "*Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.*"

After a brilliant apologetic exordium, he announced as his subject, *the indebtedness of the State to the Clergy.* As the discourse is immediately to be printed, and as any report not from the author's manuscript would fail to do justice either to the eloquence or the moral teachings of the discourse, I shall attempt to give you but the rudest sketch of the sermon, with the exception of one point, *the* point of greatest interest in sermons just now.

He alluded first to the indebtedness of the State to the clergy, because they contributed to the *comfort* of the people. Secondly, because of their influence in *educating* the people. Thirdly, because they inculcated the *political virtues.*

Under this head he spoke as follows: The clergy sustain the laws and government of the land. They teach that civil governments are of divine origin, and of divine right. Still the true minister is not the mere parasite of rulers. The clergy aim to ameliorate the laws and the government of the land. They are reluctant to *think* ill of civil governments, still more to *speak* ill of them.

But when the malfeasance of rulers passes a certain line, they must speak out. They do not, however, sanction the rule, that every injurious statute be disobeyed. It may be so connected with other statutes that disobedience to it would be wrong. Besides, an outward act, which would be unfit and hurtful when not commanded, may become, by being commanded, less unfit and less hurtful than the disobedience to the statute would be. A moral choice is immutably and eternally either right or wrong, but an external deed may sometimes vary in its character. There is a fearful line, however, at which it is proper to refuse active obedience to the preceptive part of a bad law, and patiently endure its retributive part. This line must be determined by diligent and earnest investigation, in the spirit of humility and prayer. And there is another line still more fearful and still more remote, at which it is proper for a nation to rise in revolution against its government. The clergy advised and exhorted our fathers to throw off the yoke of the parent country.

These cases of merely passive obedience, and of active resistance, are very rare cases. They must be determined, not without great deference to rulers, not without consulting the wise and the good of all times, not without largely considering the results of disobedience, not without solemn communion with God.

A man should not follow a perverted conscience in determining these cases—for he should not have a perverted conscience which he *can* follow. He should have no conscience but a good one—one that is fit to be followed, and one that is worthy to punish him if he do not follow it. *He should always obey, then, the plain dictates of an enlightened conscience; and he should never disobey any human law unless this law require him to perform a deed which is a plain and palpable violation of the Divine will.*

The preacher also encourages in the people a love of country, as a means of allaying any unhealthy prejudice against the law of the land. He encourages especially the love of a Republic, as best fitted to promote true religion.

In closing, the speaker paid a most appropriate and deeply affecting tribute to Gov. Briggs, for the excellent influences of his extended administration, and for his private virtues, and unwearied labor in the cause of education, temperance, and religion; and, in the name of the clergy of the Commonwealth, he thanked him and his Council for the noble stand which, during the past year, in the most trying circumstances, they had taken in refusing to interpose between a just law and its unhappy yet guilty victim.

The *Transcript* expresses the general feeling when it characterizes this production, in a single sentence: "It was a great sermon."

THE GENERAL COURT.

This body, contrary to the expectations of many, organized in both branches upon the day of its meeting, the Hon. Henry Wilson, of Middlesex (Free Soiler), being chosen President of the Senate, by 18 Democratic and Free Soil votes, against 10 in opposition; and the Hon. N. P. Banks, jr. (Democrat), of Waltham, Speaker of the House, by 212 Democratic and Free Soil votes, against 174 Whig. Rev. A. L. Stone, of Park-st. church, has been elected chaplain of the Senate, and Rev. G. M. Randall (Episcopalian) chaplain of the House.

The grave questions as to who shall be Governor, and who U. S. Senator, are yet unanswered. There is little doubt, however, but the Free Soilers will have the Senator, and that Charles Sumner will be the man.

DEATH OF TWO NEW HAMPSHIRE EX-GOVERNORS.

A coincidence, reminding one of the deaths of Adams and Jefferson, occurred on the 23d of last month, in New Hampshire, in the decease upon the same day of Hon. Wm. Plumer of Epping, and of Hon. Samuel Bell of Chester.

Both had served the State in its own Legislature, as its Executive, and in the Congress of the United States. Gov. Plumer was in the U. S. Senate from 1802 till 1807, and was Governor of New Hampshire for 1812–'16, '17 and '18. Gov. Bell was in the T. S. Senate from 1823 till 1829, and was Governor of the State from 1819 till 1823.

Gov. Plumer was the only surviving member of the Convention which, in 1792, revised the Constitution of New Hampshire, and he expired with that Constitution—his eldest son having been summoned to his dying bed from his seat in the Convention *now* in session for its reconstruction.

Both were highly and deservedly honored in the State; and one of them (Gov. Plumer), in addition to many literary labors in life, has left behind him many valuable manuscripts.

ITEMS.

The Boston *Transcript* will please notice the injustice done your reporter of Dr. Dewey's address before the Mer. Lib. Association, in its leader of Monday last, where in quoting it says, "Its should be observed that the report appears in a paper which condemns the sentiments of the lecture, in the most decided terms." The language used in your columns shows very clearly that the condemnation referred to was intended to apply only to the position which the close of the lecture assumed in reference to slavery.

Rev. L. Whiting was installed on Wednesday last over the Second Congregational church in Reading.

Introductory services by Rev. M. Briggs, of North Andover, and Rev. E. W. Allen, of North Reading; sermon by Rev. P. Cooke, D.D.; installing prayer by Rev. S. Worcester, D.D., of Salem; charge to pastor by Rev. J. L. Taylor, of Andover; right hand of fellowship by Rev. H. M. Dexter, of Boston; address to people by Rev. Mr. Pickett, of Sandisfield; concluding prayer by Rev. P. Conch, of North Bridgewater.

The *Congregational Journal* of New Hampshire having a short time since published an article reflecting in exceedingly severe terms upon the iniquitous conduct of the agency in that State of some religious paper, which it did not name, has now published another, in which, in justice to all concerned, it fills the blank with the name of the *Puritan Recorder*, and intimates that the offending individual was something more than a comparatively irresponsible agent, to wit, a proprietor in the establishment.

The *Commonwealth* is the name of the new Free Soil paper. It has absorbed the *Chronotype*, *Emancipator*, and *Republican*, and, when fully established and edited, will be, it is anticipated, for Boston, essentially what the *Tribune* (abating the Communistic tendencies) is to New York.

Winter is still king here. We are having snow upon snow. The racing upon "the Neck," which made Washington-st. in its whole length dangerous to foot passengers, from the occasional independence of some racer of his driver, and of all the restraints of civilization, has been abated—as every nuisance ought to be—by the city government.

Yours, MORTON.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Dec. 12, 1850.

AUSTRIA AND PRUSSIA.

Before the Africa had cleared the Medway last week, intelligence was received of the sudden adjournment of the newly-assembled Prussian parliament, thus realizing the misgivings expressed in the last communication. Kings and their instruments cannot complete their designs in the presence of even imperfect representation. The discussion on the address elicited the feeling of the chamber. Baron Vincke opposed the ministerial draft of the address to the king. As seen through an abridged translation, it appears to be an eloquent and powerful address, studded with sharp sarcasm, and cutting reproach. The solemn pledges under which the king was to effect a union, and to support the States which had expressed willingness to ally themselves with Prussia, for this object, were insisted upon; and ministers were told that it was not required to "hold fast to the idea" of a union, for the idea of a union was free and unfettered, but to remain faithful to allies, and to command respect by firmness; but the government had abandoned the union at Warsaw. Toward the close of his speech, Baron Vincke said:

"All classes of the people hastened enthusiastically to the national colors, and yet you can see no motive for war? The Prussian army proceeds from the Prussian nation; you can employ it in no war which does not command the sympathies of the nation, but neither can you send the army home just when and how you like. (Great agitation.) Our army is our dearest possession; should it bare its neck to the enemy without an effort you would never be absolved from the infamy. Inscribe 'right' upon your banners and you will conquer; all Europe will stand at your side. Omit to do this and you are conquered even before the first blow has been struck. 'All Europe stands opposed to us,' that language is not becoming the government of a successor of Frederick the Great. You say 'we have no alliances.' But how can a policy so wavering as yours ever command allies? We are proud of being Prussians, since each of us considers himself an inheritor of the glorious sentiments of our Prussian monarchs; and because Prussia stands foremost of the century. If our best rights are abandoned, our Prussian patriotic pride will die out. (Bravo.) The enthusiasm once roused, will turn inward. If national honor is abandoned, the cancer will eat inwardly."

The address drawn up in the first chamber has this paragraph:

"The explanations of your Majesty's cabinet, although very incomplete touching events which have happened since these royal words were spoken, lay us under the obligation, in the presence of the nation whom we represent, to express our most painful conviction, '*that your Majesty's government is pursuing a policy which endangers the independence, the rights, and the honor of the country.*'"

The terms of agreement settled between the two great powers have been made public. These have made matters worse for the unfortunate Hessians; for the ill-advised Duke had consented to throw himself freely upon his people. The two ministers agreed that an Austrian and a Prussian battalion should remain in occupation, doubtless to coerce the people and devour their substance. Moreover, the Diet, or pretended Diet, has intimated that the functionaries will be held responsible for the revenue which they declined to collect, in violation of law. This, in point of fact, is a downright confiscation of their private property. The union of Schieswig with Holstein is to be secured; but it does not appear whether this carries with it a separate legislature and judicature. The German question is to be the subject of a "free" Conference to be held forthwith at Dresden; and in this free conference the secret intrigues of the great powers and their private bargainings will appear. The probability is that there will be a slicing and partitioning of territories after the Polish fashion.

A long and interesting letter from Dresden, describing the state of political feeling in Saxony, is before me, but I forbear to cite. The following meager and unsatisfactory paragraph affords the only indication of any religious movement which many months have afforded:

"The new sect of German Catholics, of which the pastor John Ronge, was the apostle and founder, and which has set at nought all the rules of the hierarchy, and renounced allegiance to the Pope, is making great progress in Germany. After having been subjected to a thousand restrictions in the exercise of the rites of their worship, they are making numerous proselytes, founding schools for both sexes, and their pastors, for the most part men of the movement of 1848, are arduously preaching their new theories to the population."

There is an interesting religious movement in Sweden, where the Lutheran church is all-powerful, and as intolerant and persecuting as that of Rome. It is not only an establishment, but an active and predominant part of the political organization. Fine, imprisonment, banishment, are the penalties for dissent.

The anti-papal agitation has not yet calmed down. This week the city of London, by its magnates, has appeared before the Queen, at Windsor, with addresses, as have also the universities. The royal replies to these were guarded and somewhat general, by no means satisfactory to the more eager Protestant zealots. The Duke of Norfolk, the premier peer of England, and the natural head and leader of the Catholics, has published a short letter to a brother peer and co-religionist:

"ARUNDEL CASTLE, NOV. 28.

"MY DEAR LORD:—I so entirely coincide with the opinions in your letter to Lord Zetland, that I must write to you to express my agreement with you. I should think that many must feel as we do, that ultramontane opinions are totally incompatible with allegiance to our sovereign, and with our Constitution.

"I remain, my dear Lord, faithfully yours,

"To the Lord Beaumont. NORFOLK."

This is pretty decided: the Duke and the Cardinal are as wide asunder as Rome and England; and this is understood to be the feeling of the old English Catholic families. A Catholic gentleman having been appealed to, comes forward to state how that his feeble and dying parent, past eighty years of age, was induced to revoke a will conveying his estates to his children, and to execute another giving them a life interest only, with remainder to the Vicar-Apostolic of the London District or his successor: that is, to Cardinal Wiseman, who is the successor of the late Dr. Griffith. It is not said that Dr. Wiseman was cognizant of the transaction. Such facts as these, which are frequently transpiring, show the workings of the priesthood, and their continued efforts for aggrandizement.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

THE REFORMED DUTCH CHURCH.—This body of sound Evangelical Presbyterians comprises 292 ministers, 293 churches, 23,687 families, 33,553 communicants, averaging 115 to each church and minister, and 111,240 people in its congregations. Rev. J. Garrelson, Secretary of the Board of Domestic Missions, has published an earnest appeal for more liberal contributions to that cause, and complaining that even the wealthy classes do not give enough to save their own feeble churches from extinction. The following statement is far from being creditable to so united, compact, and wealthy a body of Christian people:

"Several applications from churches contain language like the following, dated July 1st, 1850, viz: 'Is our application for further aid hopeless? If so, my brother, it will be a death-blow to this struggling church. I do hope and pray the appeal made to the churches has ere now enabled the Board to redeem its pledges to the poor depending churches, as likewise to encourage them with hope of future aid.' One church using such language is recommended as a proper object of missionary regard by a Classis which reports about *twelve* churches, over *twelve hundred families*, and over *one thousand six hundred communicants* in their churches, and all in a very wealthy section of the church. Yet of that Classis *only two churches* have given anything to the funds of the Board during the past year. One of these was the church applying for aid, and under the circumstances it was a liberal contribution.

"Another Classis recommends *seven* of its churches to the Board for aid. This Classis contains about *twenty churches*, and some of them very wealthy, about *fourteen hundred families*, and not far from *two thousande communicants*. Only *one* of these churches has given anything to the Board for a year past, and of another of its churches an individual member made a very liberal contribution. These facts are stated without comment, but not without shame and sorrow. Need we ask brethren to think and pray over them?"

Rev. Dr. Holdich, the Financial Secretary of the American Bible Society, is now on a visit to the West. He delivered two beautiful and interesting discourses in this city on last Sabbath. We understand he designs visiting Kentucky, Indiana, and perhaps Illinois and Missouri.—*Cin. Adv.*

ENCOURAGING.—At a recent session of Desmoines Presbytery, during some conversation relative to establishing a school for the ministry, the interesting fact was ascertained, that in one of their churches, as a result of a revival enjoyed by them last spring, no less than twelve young men have it in view to study for the ministry.

SYSTEMATIC BENEVOLENCE.—An Episcopal missionary has recently transmitted $80 to the American Tract Society, in response to two appeals contained in the *American Messenger* for November. He states that by adopting and carrying out a systematic plan of benevolence, he has been enabled, during the twenty-one years of his mission, to contribute for benevolent purposes *more than seven thousand dollars.*

SAILING OF EPISCOPAL MISSIONARIES. Miss Mary J. Morse, who has been for several years connected with the China Mission, and who has been for a few months in this country, sailed on the 8th of November for Shanghae, in the ship Horatio. Miss L. M. Fay, of Essex county, Va., also took passage in the same vessel, under appointment from the Foreign Committee, to the China Mission.

JEWS.—"More Jews," says Professor Tholuck, "have been converted to Christianity during the last twenty-five years than during the seventeen centuries preceding."

INDIA.—It is estimated that there are now 80,000 nominal Christians among the native population of India, of whom about 11,000 are communicants. This shows that missionary labor has not been in vain. Besides, a great change is taking places in the feelings of the body of the people.

CONTRAST.—A short time since, Dr. Strachan, Protestant Bishop of Toronto, dismissed Mr. Murphy, one of the clergymen of his diocese, charged with occasionally attending Methodist meetings. About the same time, Dr. M'Ilvaine, Protestant Bishop of Ohio, attended a public meeting of colporteurs, a body of agents connected with various religious denominations, and gave them an encouraging address. The meeting was held in a Baptist church.—*Montreal Pilot.*

MAULMAIN.—Mrs. Judson, in a letter dated Sept. 22, says with reference to the question of her return to this country:

"It was the wish of my late husband that I should return to America, collect his scattered family, and assume the guardianship of his children; but I conceive that without disregarding his wishes, I might remain here a few years longer; that is, if it should be the will of God to preserve my health to such a degree that I could be useful. The thought of leaving the mission is very painful to me; I can use the Burmese language some; the native Christian women entreat me to stay—and the missionaries approve and encourage, though they do not like to advise. If I have health I can do good in my small way, while a more competent person would be obliged to spend a long time in learning the language. However, as I said before, God will decide. My health is improving very slowly."

WALES.—The following table shows the number of those baptized, and also the net increase of the churches composing the various Baptist associations:

	Baptized.	Net inc
North Wales, - - -	1045	1063
The Old Association, - -	516	551
Glammorganshire, - -	3037	3426
Monmouthshire, - -	2728	2884
Caermarthenshire and Cardiganshire, - - -	1299	1344
Pembrokeshire, - - -	615	553
Total, - - - -	9240	9821

If to this we add the increase of those churches unassociated, the number no doubt would reach *ten thousand.*

REVIVALS.

HARWINTON, CT.—The pastor, Rev. W. G. Jones, writes us, Jan. 4, 1851: "There is no abatement in the work of the Lord among my people, which has been in progress more than two months. Probably more than a hundred have hoped in the pardoning mercy of God. Among them are some of the most intelligent and influential men in the town. It is the Lord's work, and to him be all the praise."

A work of revival has been in progress at Winchendon since Conference. Bro. Wallingford reported in preachers' meeting at Ashburnham, Nov. 12, about 40 conversions, and 30 persons had then united on probation in his charge.—*Zion's Herald.*

Several Congregational churches in Caledonia county, Vt., are now blessed with revivals. Rev. James Gallaher is laboring in that region with much acceptance and success. There have not been so extensive revivals in this county since 1831. The churches that are named as sharing especially in the work are Peacham, St. Johnsbury, Danville, Waterford, Lyndon, and Hardwick.—*Watchman & Reflector.*

COLLEGES.

NEW METHODIST COLLEGE in South Carolina.—The *Southern Christian Advocate* records the death of Rev. Benjamin Wofford of Spartanburg, S. C.—a man of immense estate, and says, that in his last will and testament he devised the greater portion of his property for the establishment of a College in Spartanburg, to be under the direction of the South Carolina Conference of the Methodist Church. The sum bequeathed is not mentioned; but the legacy is pronounced one of the most magnificent bequests ever made in South Carolina. Thus are the garnered fruits of a long and busy life nobly devoted to the cause of religion and science.

OBERLIN COLLEGE, OHIO.—The Oberlin *Evangelist* says that the pledge for the endowment of Oberlin College, made in that place, ranges between $17,000 and $18,000, and will ultimately be raised, it is believed, to $20,000. The town of Pittsfield, adjacent, and newly settled with a farming population only, has pledged more than $2,000, and will make up $2,500. Other townships in the vicinity have also done nobly, their pledges ranging from $1,000 to $2,000 each. This liberality by neighbors shows the esteem in which the institution is held by those best acquainted with its influence.

WABASH COLLEGE, IND.—A correspondent of the Cincinnati *Christian Herald* writes:

"The prospects of Wabash College are good, notwithstanding the embarrassment in the course of instruction, occasioned by the severe domestic affliction of the President. Some members of his family have been sick for nearly four months, two have died, and others are still in a critical condition. The agent, Rev. S. K. Sneed, has been engaged in a tour through the northern part of the State, soliciting subscriptions for the erection of a chapel. He secured in Lafayette about $1,000."

CONGRESS.

TUESDAY, Dec. 31, 1850.

IN SENATE, after referring sundry propositions, Mr. Benton's resolution came up, inquiring of the Secretary of the Navy why the navy cannot manage the coast survey.

Mr. Benton said it was a reproach in the eyes of [illegible] that duty which was performed wholly by the navy of Great Britain. He wanted a report, so as to get this subject up again.

Mr. Jeff. Davis moved as an amendment, an additional resolution, asking that the Secretary of the Treasury report why the change should not be made. Amendment agreed to, and resolution as amended agreed to. Ayes 24, noes 16.

Ordered 5000 copies of the Austrian correspondence, and then adjourned till Thursday.

IN THE HOUSE.—Cheap Postage came up in Committee of the Whole.

Mr. Potter gave notice that he intended to move to terminate the debate on Monday next; therefore they who intended to discuss the bill had better prepare themselves.

Mr. Hebard spoke in favor of any newspapers delivered in the State where published, and more than 30 miles from the place of publication, at one-half cent postage; within 30 miles of the place of publication free.

Mr. Chandler was opposed to any more favor being shown to country than to city papers, and intended to introduce an amendment to charge half the present price on magazines when the postage was prepaid.

Mr. Wentworth proposed to benefit editors, by reducing the postage on newspapers, when subscribers exhibit to postmasters evidence that they have paid in advance.

Mr. Fowler contended earnestly in favor of the two cent uniform postage, and the abolition of the franking privilege; and expressed a hope that this bill could be passed to-day, and thus wind up the first half of the present century.

Mr. Otis wanted immediate action; for, from the experience of the past, delays are dangerous. We want not a reduced, but cheap postage of two cents, prepaid on letters. In five years money enough will be realized to sustain the Post-office as efficiently as now.

The committee rose at two o'clock, and after a noisy struggle as to whether the House should adjourn over to Thursday or Friday, the latter prevailed.

THURSDAY, Jan. 2.

The House not in session. Having nothing in hand but Cheap Postage, for which they appeared to care nothing, they spend the day in amusement —"at eight dollars a day."

IN SENATE.—Mr. Walker presented the petition of forty-two citizens of Pennsylvania, praying for the repeal of the Fugitive Slave law. Referred to the Judiciary Committee.

Mr. Winn introduced a bill providing for the survey of public lands in California.

The bill to fortify Ship Island was passed, with some private bills. Gen. Lane's removal from the government of Oregon was hammered at for a while. Mr. Benton made a speech against Gwinn's California Land-Title bill. To prove its injustice, he said—

"California was settled about the same time that Kentucky was. Suppose Kentucky had been an independent nation, and had been conquered by us instead of California, would Kentuckians submit to have their property declared *prima facia* void against the United States, and would they submit to have themselves obliged to prove their titles to be valid against the United States in three several courts, and this, too, at great expense and trouble. He had prepared a substitute for the whole bill. His substitute proposed that these land titles be first collected; and for that purpose, provided for a Recorder of land titles. This could be done in one year. An abstract of the titles should be sent on to Washington. This Recorder and the District Attorney should examine these, and if any should be deemed invalid, the claimant should, by *scire facias*, be called on to clear up his titles."

On Friday, the House refused to go into Committee of the Whole on Cheap Postage, but passed twenty-four private bills, some of them doubtless just. We give the substance of Mr. Ashmun's bill for Cheap Postage, which is the thing:

"A BILL FOR THE REDUCTION OF POSTAGE ON LETTERS, PERIODICALS, AND PAMPHLETS.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That from and after the first day of July next the postage on all letters shall be as follows: All letters not exceeding half an ounce in weight, conveyed any distance within the United States, shall be charged with two cents postage, and a like sum for every additional half ounce, or fractional part thereof, the postage being prepaid in all cases; and all drop letters, or letters to be delivered at the office where deposited, shall be charged with one cent postage, to be prepaid.

Sec. 2 provides for stamps to be kept for sale by every postmaster, with a penalty for counterfeiting.

SEC. 3. *And be it further enacted*, That the postage on newspapers shall be charged for any distance in the United States one cent, and periodicals and pamphlets shall be charged half a cent for each ounce, and the same for every additional half ounce or fractional part thereof; handbills and circulars shall be charged letter postage, prepaid, and all newspapers not sent from the office of publication shall be charged one cent, prepaid: *And provided, also*, That bound books may be carried in the mail on prepayment of one cent per ounce.

SEC. 4. *And be it further enacted*, That if the publishers of newspapers, periodicals, and pamphlets, desire to prepay the postage on depositing them at the Post-office, they shall be allowed a discount of fifty per cent. for all such newspapers, periodicals or pamphlets, deposited and paid for.

Sec. 5 provides for the compensation of postmasters, where the receipts may fall below the present rate of compensation.

Sec. 6 requires that the collection and delivery of letters shall be provided for in all towns where the postmaster is appointed by the President. A better rule would be a certain amount received annually for letter postage.

Sec. 7 abolishes the franking privilege, the postage of Congress and the Departments to be paid out of the respective contingent funds.

Sec. 8 provides out of the treasury for any possible deficiency in the funds of the department.

SEC. 9. *And be it further enacted*, That the directors of the Mints in the United States are authorized and required to coin pieces of the value of two cents, composed of three parts silver and one part alloy, which shall be a lawful tender for all debts due to the Government of the United States, and to individuals, persons, and corporations.

SEC. 10. *And be it further enacted*, That all acts, or parts of acts, inconsistent with this act, be, and the same are hereby, repealed.

When this bill comes up to be voted on, as a substitute for that of the Committee, it will be in the power of the advocates of free postage for thirty miles on newspapers, to make the motion that to amend the amendment. And if the friends of the two objects can agree, they may carry both, and yet leave the responsibility for the working of the latter provision to rest solely on its friends.

SATURDAY, Jan. 4.

Cheap Postage came up in Committee of the Whole. New exhibitions were made of enlightened and far-seeing statesmanship:

Mr. Gerry, of Maine, was opposed to a uniform rate of postage. He was willing to the charge of two cents for letters transmitted 500 miles; five cents for 1,000 miles, and for any greater distance, ten cents. He thought that postage should be charged on all matter. A great deal of trash was sent by members free, more to tickle than to benefit their constituents; and those who never receive any documents should not be taxed for the advantage of those who do.

Mr. Watkins, of Tenn., was opposed to the bill, if it was to deprive his people of mail facilities, which was the result of the reduction of 1845. He was opposed to the abolition of the franking privilege, viewing it as the most direct medium through which the people can obtain information from Washington.

Mr. Sweetzer, of Ohio, opposed the bill, and expressed his surprise that his colleague (Mr. Potter) should be so blinded by the influence brought to bear on him. The petitions in favor of the bill originated in a common source, and were distributed all over the country for signatures, and enforced by hired agents of the scheme. The measure has in it an ulterior object—it is to increase the general expenditures of the country, that the tariff may be raised. He was opposed to the abolition of the franking privilege.

Mr. Root, of Ohio, intended to vote for the best reduction he could get, and argued that the Post Office Department should sustain itself; that all matter should pay postage, and in advance, and if it could be established on this principle, then it could be determined at what rates of postage the department could sustain itself.

It was voted that the debate shall close in two hours after it is next taken up.

MONDAY, Jan. 6.

In Senate, Mr. R. Barnwell Rhett appeared and took the oath as Senator, in place of Mr. Butler.

Message from House, with 24 private bills passed by that body. These bills were taken up, each read twice, and referred appropriately.

Mr. Smith moved to take up the bill to provide for the ascertainment and satisfaction of claims for spoliation committed by the French prior to 1801. Agreed to; and after a speech from Mr. Smith, it was made the special order of the day for Monday.

Mr. Mangum made a speech in defense of Gen. Taylor's removal of Gen. Lane from office in Oregon. He said the partisan questions of Whig and Democrat had been lost in the national question of the preservation of the Union. He was on the Georgia platform—the Constitutional Union platform. The strict adherence to and performance of constitutional duties by all parties would save the Union; a disregard of them would destroy it. [The States which imprison northern citizens for their color should remember that.]

IN THE HOUSE.—Mr. Holmes made a second attempt to [illegible] eral on Gen. Scott [with extra pay, of course.] Motion to suspend rules got only 79 votes. Discouraging.

Mr. Robinson, from the select committee on the Bounty Land law of last session, reported a bill to facilitate the carrying out of that act. Postponed till Thursday.

Mr. Julian asked leave to present the memorial of the Annual Meeting of the Society of Friends in Indiana against the Fugitive Slave bill; and asking for the repeal of this so-called cruel, wicked and infamous law. He wished it to be referred with instructions. Objection was made in various quarters.

Mr. Kauffman wished to know what the instructions were?

Mr. Julian said—to repeal the law.

The question was taken on the suspension of the rules, and decided in the negative—yeas 68, nays 119, as follows:

AYES—Messrs. Alexander, Bennett, Bingham, Booth, Cable, Campbell, Chandler, Clarke, Cleveland, Cole, Comer, Corwin, Crowell, Dixon, Doty, Duncan, Durkee, Evans of Ohio, Fitch, Fowler, Freedly, Giddings, Gilbert, Goodenow, Gott, Gould, Grinnell, Halloway, Harlan, Hay, Hebard, Henry, Howe, Hunter, Jackson of New York, Johnson, King of R. I., James G. King, Jno. A. King, Preston King, Mann of Mass., Matteson, Meacham, Moore, Morris, Nelson, Newell, Otis, Peck, Potter, Risley, Rockwell, Root, Ramsey, jr., Sackett, Sawtelle, Schoolcraft, Sylvester, Spaulding, Sprague, Stevens of Pa., Stetson, Tuck, Vandyke, Wentworth, Wilmot, and Wright.

NAYS—Messrs. Albertson, Alston, Averett, Bay, Bayly, Beales, Bocock, Bowlin, Boyd, Breck, Briggs, Brooks, Brown of Miss., Brown of In., Butler, Caldwell of Ky., Caldwell of N. C., Carter, Clingman, Cobb of Ala., Danner, Debarry, Dimmick, Daney, Duer, Dunham, Edmundson, Eliot, Evans, of Md., Ewing, Featherston, Fuller

Editors' Cable.

THE GALLERY OF ILLUSTRIOUS AMERICANS.

The twelfth number of this truly noble and national work has been issued by the Proprietors, Messrs. Brady, D'Avignon & Lester, from their office of publication, 205 Broadway. It gives the portrait of Gen. Cass, lithographed by D'Avignon from an admirable daguerreotype by Brady; accompanied with a sketch of his character and life from the spirited pen of Mr. Lester. A man must have disciplined his judgment and moral sense, it seems to us, to a much greater facility of movement than we desire ever to attain, before he can agree with the distinguished subject of this portrait and sketch in all the particulars of his past or his present political course. But his is nevertheless one of the historical names of the Republic; and it is a gratification which we would not willingly forego, to possess this excellent and faithful representation of him.

The "Gallery" thus far has been conducted with noticeable and praiseworthy impartiality: and with a taste in execution, and a promptness and liberality in all the arrangements of publication and distribution, which are deserving of high regard from the Public. The twelve numbers thus far issued are now bound in a magnificent volume, entitled by its publishers the Gift-Book of the Republic. Its unmatched portraits of Taylor, Webster, Clay, Fillmore, Audubon, Prescott, Cass and the others, with the unique and beautiful letter-press through which the polished rhetoric of the biographic sketches finds a fit presentation, conspire to make it a volume of singular value to the American citizen. Its interest and worth will be permanent, too; will ever increase and accumulate, as one by one the present Pillars of the State fall and are broken.

S.

THE PATHWAYS AND ABIDING PLACES OF OUR LORD: illustrated in the journal of a tour through the Land of Promise. By J. M. Wainwright, D.D. New York: D. Appleton & Co., 200 Broadway. 1851.

The 'notes of travel' made by the accomplished author of this volume on a journey through the Holy Land, and recorded in letters, note-books, and on the quick tablets of memory —are here gathered up, arranged, brought into connected and serial order, and embellished with the beauty of a wide and generous literary culture. The volume—a Royal octavo of 200 pages —will be found to possess great interest and value to every devout reader of the Scriptures. The Messrs. Appleton have given it the exterior aids of admirable engravings, and a completely beautiful typographic dress. Every such volume, fragrant with the spirit and rich with the historic associations of Palestine, must possess something of the charm to the Christian student which was believed of old to pertain to the ring or the cross that had been brought from Jerusalem. But aside from this, the volume before us has intrinsic claims to affectionate and studious consideration. The severe taste of its author, felicitously combined with his genuine Christian enthusiasm, is apparent throughout it.

S.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE, published by Rev. W. H. Bidwell, 122 Nassau-street.

The first number of this excellent Magazine for the year 1851, is promptly out. It contains an admirable selection of articles from the recent foreign Reviews and Magazines, and is embellished as usual with a handsome mezzotint engraving from the burin of Sartain. We have already had occasion, in several instances, to commend this Magazine to the attention and to the purses of our readers. It amply deserves the requisite contribution from both. We do not hesitate to say that as a skilful and thoughtful compendium of the best and ablest articles of the English Reviews—those articles which are especially adapted to the studious and intelligent, in all departments of life and activity—it deserves the highest praise. Any man to whom the Reprints of these Reviews are inaccessible, will find this an invaluable substitute for them. It sifts out the gold, and lets the rubbish run through, with more certainty and accuracy than any patent Californian gold-washer. It will carry an influence of refinement, the materials for reflection and careful study, the best thoughts of the most cultivated and active English minds, into any family or study which it shall enter.

S.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. Conducted by Professors B. Silliman, B. Silliman, jr., and James B. Dana. Aided in the departments of Chemistry and Physics by Dr. Wolcott Gibbs. Published at New Haven.

This veteran journal still maintains the lead in its department. Invaluable to the man of science, it is also to the general reader a thesaurus of scientific knowledge from which the reflecting mind can draw the choicest stores. Among the articles of this number are two of general practical interest—one a comparison of experiments on American and Foreign Building Stones to determine their relative strength and durability, by Prof. Walter R. Johnson; the other on the velocity of the Galvanic Current in Telegraph Wires, by B. A. Gould, jr. The opening of the new year presents a fit opportunity for adding the *Journal* to one's list of indispensable periodicals. Published bi-monthly at $5 per annum.

THE CHORUS GLEE BOOK, Consisting of Glees, Quartets, Trios, Duets and Solos, mostly selected and arranged from the best European and American composers. By I. B. Woodbury, assisted by Thomas Hastings. New York: Huntington & Savage. 1851.

A choice selection for the parlor or singing club, for choir rehearsals and for social concerts. The arrangement is marked with that taste and sweetness which have made the productions of Mr. Woodbury general favorites. The type is remarkably clear, bold and beautiful, altogether the best that we have seen.

HARPER'S NEW MONTHLY MAGAZINE, for January, 1851. The beautiful dress of this Magazine, its choice and varied selections, its neat illustrations and its well digested summary of current events, make it one of the most welcome visitors to our table. The number for January opens with an interesting article on the Personal Appearance and Habits of Robert Southey, from an unpublished chapter of his Life and Correspondence, now in press by Harper & Brothers. This firm possesses unusual facilities for enriching the pages of a Monthly by selections in advance from unpublished literature.

THE INTERNATIONAL MONTHLY MAGAZINE.—Stringer & Townsend, 222 Broadway. The January number has a capital article on Furke, handsomely illustrated with engravings on wood. In addition to an ample range of selected articles, anecdotes and news items, this Magazine contains a variety of original matter, including a novel in course of delivery from the prolific pen of Mr. James. We have occasionally noticed in the selected articles of the *International*, a profane use of the name of God, and other violations of the religious sentiment, which are a serious blemish. A hint on this point will doubtless suffice to prevent the recurrence of the evil. Too much care cannot be used in selecting light literature for family reading.

DER DEUTSCHE KIRCHENFREUND, Mercersburg, Pa. We have frequently commended this magazine to those who would refresh themselves in the German language from month to month, and make themselves conversant with the views of leading and powerful minds in the German churches. Some of the most exquisite strains of devotional sentiment appear in the pages of the *Kirchenfreund*. The work is edited by Prof. Schaff, of Mercersburg. This number gives a fine article on Neander.

AMERICAN PHRENOLOGICAL JOURNAL. New York: Fowlers & Wells, 131 Nassau-st.

This journal has put on a new dress with the opening year. Its drawings and diagrams are valuable even to those who do not believe a word of its theories and discussions: and it is important for the student of mind and morals to acquaint himself also with these.

PETERSON'S LADIES NATIONAL MAGAZINE: A well-conducted monthly of almost twenty years' standing. Published at 98 Chestnut-street, Philadelphia, under the editorial conduct of Mrs. Ann S. Stephens and Charles J. Peterson, Esq., with an able corps of contributors. Each number contains several fine embellishments.

GOD'S LAW UNCHANGEABLE IN ITS CLAIMS. A Sermon preached in the Eliot Church, Newton, Mass. on the anniversary of the Landing of the Pilgrims, Dec. 22, 1850. By Rev. W. S. Leavitt, Pastor of the Church. Published by request. Boston: J. Howe. 1851.

This is a remarkably clear and forcible presentation of the absolute and eternal supremacy of the law of God. The author here gives an earnest of future distinction among the expounders of truth and morals. The following passage, besides being a good specimen of style, is worth quoting for the sake of its historical reminiscences.

"Our Pilgrim Fathers acted on this principle. It was the one great principle on which they acted. They reverenced God before man; and the throne of God before any throne or power of man: and the Laws of God before any laws or tribunals of man. This was their doctrine before they left their native land. It was this doctrine that brought them to Plymouth Rock. The powers that be are ordained of God in England, and were then. There were laws there, which the highest tribunals sanctioned and enforced. But our fathers—in opposition to the judgment of courts, parliaments, and kings—believed them to be wicked laws, requiring them to do what was wrong in the sight of God—and they refused to obey. They secretly evaded the laws; they openly resisted them; and they urged and encouraged one another so to do. They were fined —and they took joyfully the spoiling of their goods, and went on in their poverty to resist the law. They were imprisoned—and the moment they obtained release, they returned again to their resistance of the law. And it was to escape from the persecutions which their repeated and unyielding resistance to wicked laws had brought upon them, that they came here, and laid the foundation of New England's glory and prosperity in the grand doctrine of *Conscience before courts, and God's Law before all the enactments of kings and people.*

"And now I ask, in all seriousness, are we, the sons of New England, going to forget all these things? Are we going to say that this doctrine —which is the glory of our fathers—is sedition and treason? Are we going to proclaim to the world our own degeneracy and shame, by saying that we will not do as our fathers did? and that we are really ashamed that such treasonable blood is flowing in our veins? For myself, when I remember that I count among my fathers THOMAS HOOKER, the first minister of the Gospel within the ancient limits of this town; and when I read how he refused to obey a wicked law, and how, for this refusal, he was pursued from one hiding place to another, till he found a refuge here—I can but say, Let me inherit his spirit with his blood."

"The Puritans of England, in all those struggles for liberty, which ended in their victory over Charles I, and the government of Cromwell, acted on this doctrine—that God's Law is higher than human law. And no one needs to be told that our fathers in New England perfectly sympathized with them in their principles and in their conflicts. And there is hardly a child who has not heard the story of those two judges, who had pronounced sentence of death upon their king, and who, on the restoration of monarchy, fled to this land—the honored names of GOFFE and WHALLEY—those outlaws, those fugitives, whom all good citizens were forbidden to harbor, and commanded to arrest. And who does not know how the fathers of New England protected those fugitives, harbored them, fed and clothed them, refused to arrest them, obstructed the marshals and officers of the law in their efforts to seize them, and gave those outlawed fugitives a welcome to every dwelling where a hiding place could be found? Often have I visited the cave where they were concealed; and where those heroic New Englanders watched over and fed those fugitives whom all men were forbidden to feed. And often have I seen those words, cut in the rock, which tradition ascribes to them, 'Resistance to tyrants is obedience to God.'"

NAOMI; OR THE LAST DAYS OF JERUSALEM. By Mrs. J. R. Webb. First American, from the ninth London edition. Philadelphia: Herman Hooker. 1851.

A thrilling story, in which the closing scenes of the fated city of the Lord are wrought up with fine effect to illustrate the truths of Christianity. For sale by R. Carter & Brothers.

THE DIOSMA, A PERENNIAL. By Miss H. F. Gould. Boston: Phillips, Sampson & Co. 1851.

In this beautiful volume of Poems, original and selected, Miss Gould has provided a fountain gushing with joy and beauty, and sparkling ever in the sunlight of love.

CHILDREN'S BOOKS, ETC.

An inexhaustible treasury of these is the Bookstore of the Messrs. Francis, 252 Broadway. Their "Little Library, for young persons of various ages," is a collection of small and inexpressive but tasteful and instructive volumes, most happily fitted to interest, amuse and edify their young readers. They have larger volumes, too, for children more advanced in years and in knowledge; the sight of which, in their fanciful bindings, makes one wish he were himself a child again, that he might have the sparkling and crystal waters of 'what he ought to know' presented in so dainty and graceful an equipment.—It will not be impertinent to add, either, although the holidays are over, that in the utmost luxury of letter-press and binding the sumptuous array of books which greets the eye upon the tables of these gentlemen, has rarely been surpassed. It fairly makes the pocket *ache* with the sense of its emptiness, to look at the magnificent groupings of volumes with which this house, as well as Putnam, the Appletons, &c., have signalized this holiday-season. One can pass Tiffany's or Marquand's without a thought. But these luxurious and splendid caskets of the noble thoughts and the treasured knowledges of those whose names adorn the Present, or shine as stars along the Past,—surely the tenth commandment requires an impracticable Virtue! It was given in an age of herds and of gold-rings, but not of Books.

S.

PRACTICAL.

For the Independent.

ALMOST A CHRISTIAN.

Sally Lord was a child of pious parents (her father being an elder in a Presbyterian church), and was amiable and dutiful, even from early childhood. As her parents were in straitened circumstances and had several children, she was adopted by an uncle, who and his wife were exemplary Christians. My first acquaintance with Sally was at a protracted meeting in P. She was among the inquirers, and expressed a desire to become a Christian. Her conviction of sin was apparently but slight and indistinct. It is my impression that she attended the inquiry meeting, more as a gratification to friends than as an anxious sinner, who felt her need of an interest in Christ. However this may be, she was there day after day, without much apparent change in her feelings. In general, her sensibilities seemed rather obtuse, though at times, under solemn appeals, tears were visible in her eyes. Thus a week passed, and she returned home, as she came, in an unconverted state.

Months rolled away, and another protracted meeting was appointed in C., some fifteen miles from the residence of Miss Lord. After a day or two she and her friends were seen in the congregation. When an inquiry meeting was appointed, she was there, but with no deeper impressions than when I had last seen her in P. Though others were *pressing* into the kingdom of heaven, she seemed contented to *stand* at the gate and *look* in: the revival was powerful, and some forty or more expressed a hope in Christ; Miss Lord was not among the number.

Not long after this meeting, another was appointed in M., and here the power of God was also present to heal the moral diseases of the soul. The Holy Spirit sent home the word preached, with great power to the hearts and consciences of many sinners. The inquiry meetings were uncommonly full and solemn. Among others, Miss Lord was there: I was almost sorry to see her there. I had so often opened up the way of salvation before her mind, that I knew not what else to say to her. She had so long stood apparently on the threshold of the kingdom of heaven, and yet not stepped over it, that I began to have fearful apprehensions that she never would be induced to close in with the offers of mercy. But during this meeting she seemed to *feel* more deeply than she had done, and was brought apparently to that point where *one act* decides the destiny for heaven or hell. Days of pungent preaching, and nights of wrestling prayer rolled on, till the morning to draw the meeting to a close arrived. Though many were rejoicing in the hope that God had, for Christ's sake, forgiven their sins, Sally Lord was not among the number. At this closing meeting, those who conducted the exercises adopted measures to bring all to an immediate decision. After many prayers and addresses, we sung the hymn:

"Alas, and did my Savior bleed!
And did my Sovereign die," &c.

When we came to the last verse:

"But drops of tears can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do."

All present, professors and others, *who were fully determined now to give themselves away to the Lord*, were requested to rise while this verse was sung. This was a proposition which tried men's souls. All the professors of religion and the happy converts were instantly on their feet. Some who had not before expressed a hope in Christ, now decided to be his forever. But there were a few, even of the anxious, who would not yet adopt this language,—

"*Here, Lord, I give myself away,*" &c., *almost*, but not quite persuaded to be Christians.

More short exhortations were made, when we sung the hymn:

"Hearts of stone! relent, relent;
Break, by Jesus' cross subdued;" &c.

Before singing the last verse,—

"Will you let him die in vain—
Still to death pursue your Lord?
Open, tear his wounds again—
Trample on his precious blood?
No, with all my sins I part;
Savior, take my broken heart"—

those who were *determined now*, at the last hour of the meeting, *to part with all their sins* and *give their hearts to the Savior*, and no longer *trample on his precious blood*, were requested to rise and help to sing that verse. Some new ones arose, and among the rest Miss Sally Lord! Yes, she arose, but it was with some reluctance, and not with the whole heart. "Can it be possible," thought I, "that Miss Lord has really parted with all her sins, and given her heart to Jesus?" I began to chide my unbelief. After another prayer, the meeting was closed by singing the hymn,—

"When I can read my title clear
To mansions in the skies," &c.

From that meeting many went on their way home rejoicing. Not so with Miss Lord. She felt that she had not become a Christian yet, notwithstanding she had said, by rising,—

"*With all my sins I part;*
Savior, take my broken heart."

Not many months after this, Sally Lord was taken sick and died. While on her dying bed, her Christian friends urged her to give her heart to Christ, but she said she could not. While parents and friends wept around her, she shed no tears. Thus passed from the shores of time, an immortal, but, I fear, young lady, who was *almost a Christian*.

E. D. K.

For the Independent.

A REMINISCENCE.

I remember with interest, an aged pair, who lived in the neighborhood of my childhood's home, for they had suffered by the scourge of war, and had lost a happy home and all their worldly effects at the time Charleston was burnt by the British in 1775. My impressions of them are peculiar, as they come before my mind in the singular costume of a former century. The man wore a three-cornered hat, small clothes reaching to the knees, and fastened with small silver buckles, long stockings and nice shoes, with plated buckles. He was quite advanced, and usually walked with a cane, but with an animated step, and remarkable cheerfulness of countenance. The wife wore a bright red cloak in winter, with a cap or hood of the same material, which was drawn over the head instead of a bonnet. They "were both righteous," in the Gospel sense of the term, and their cheerful piety, and strong faith, gave them an elevation which neither the wealth, fame, nor honors of earth can purchase. They were too far advanced in life to labor—too poor to be comfortable without the aid of charity, and withal, too happy to escape the envy of those who, rich in the treasures of earth, had never sought, or tasted the "hidden manna" which cheered and comforted these children of God. I have said they lived by faith—one anecdote in illustration will suffice.

One cold winter evening, when a deep snow had fallen, which rendered the roads almost impassible, they found their small stock of wood had diminished until only two or three sticks remained, just enough for the evening.

"Husband, what shall we do," inquired the wife; "we shall burn our last stick of wood before nine o'clock to night?" "Trust in the God, who has always provided for us," replied the good man. Not an hour had elapsed when a knock was heard at the outer door, and a neighbor inquired if they would oblige him by accepting a part of a load of wood, which he was obliged to leave as the sled had broken and he could not reach home with all he had. Most thankfully was the kind offer accepted, and no doubt the incense of grateful hearts ascended with renewed faith that night from the family altar.

"Trust in the Lord and do good, and verily thou shalt be fed."

C.

Groton, Mass.

Affecting Anecdote.

In one of our Western towns, a minister of Jesus Christ was one morning told by his wife that a little boy, the son of a near neighbor, was very sick, near to death, and asked if he would not go in and see him. "I hardly know what to do," said the good man; "his parents, you know, do not belong to my congregation, and are, besides, greatly opposed to the doctrines which I preach. I fear my visit would not be well received." "But," rejoined the wife, "when you were sick a short time since, the mother of the little boy sent in kindly every day to inquire how you were, and I think they will expect you to come and see their son." This was a sufficient inducement, and he was soon on his way to the dwelling of sorrow. The mother was hanging in anguish over her precious and beautiful child, who was tossing from side to side in the delirium of a brain fever. The minister, after watching him a few moments, turned to the lady, and said, "This poor little fellow should be kept perfectly quiet, madam; he should not be excited in any manner." "Sir," said she, "will you offer a prayer?" At first he hesitated, fearing the effect upon the child, but on second thought knelt at the bedside, and uttered a few petitions in His name who said, "Suffer little children to come unto me." The moment he commenced speaking, the little sufferer, who till now seemed unconscious of his presence, ceased his moans, lay still upon the bed, and fixing his large dark eyes upon him, listened intently to every word. The minister rose from his knees, said a few words to the mother, and went home, leaving the child in a perfectly tranquil state. The next morning the first intelligence which greeted him was, that little Frank had died during the night.

He had become extremely interested, and the apparent effect of the voice of prayer upon the dying boy had surprised him. He went again to visit the family, attended the funeral, and at length learned from the mother the following facts:

She had two children. Frank was the oldest, and the second was a daughter of five years. A few months before, little Alice had gone to spend the night with some companions in he neighborhood, whose parents were Christians, and were training their children to follow their steps. As they were about retiring to rest, these little ones said to their visitor, "Come, Alice, kneel down with us and say 'Our Father' before we go to bed." The child, bewildered by their words and kneeling attitude, answered, "But I do not know what 'Our Father' is." "Well, don't you want to learn it?" said one. "O yes," said Alice; and, being a bright little girl, she soon committed to memory the precious form of prayer which has gone up from so many lips since the Savior first uttered it. The next morning, full of animation, and delighted with her new acquisition, she returned home: and the moment her brother Frank appeared from school, she began to tell him all about her visit, and beg him to learn "Our Father," and say it with her. From that time, the mother said, kneeling together, they had daily repeated the Lord's prayer, with great earnestness and delight, and had also learned other prayers, in which they seemed much interested. A few days before he was taken sick, Frank had come to her with a book in his hand and said, "Oh mother, here is a beautiful prayer, will you let me read it to you?" It was the remembrance of this which induced her to make the request that the minister would pray by the bed of her suffering boy, and this was the secret of the calming influence which that prayer exerted. He continued thus tranquil a long time, but at length his distress returned, and the hour of death drew near. About midnight, suffering and agonized, he begged of his mother to send for the good minister to pray again. He must have somebody to pray. The parents disliked to call him at that hour of the night, and knew not what to do. At last the mother went up stairs, and taking the little sleeping Alice from her bed, brought her to her brother's bedside, and told her what Frank wanted. Immediately she knelt down, and slowly and solemnly repeated the prayer which they both so much loved, and then, unasked, said—

"Now Franky lays him down to sleep,
I pray the Lord his soul to keep;
If he should die before he wake,
I pray the Lord his soul to take."

The first words soothed the sufferer, and with the last his spirit fled.

Witnessed earth ever a sublimer spectacle? At the dead hour of night, in the chamber where the waste the king of terrors surrounded the weeping friends, the infant of five summers, roused hastily from the sweet slumbers of childhood, kneels in her simple night dress, and, undisturbed, unterrified, lisps in childish accents the prayer which Heaven accepts, and on whose breath missioned angels bear upward the ransomed soul.

I would learn a lesson. They labor not in vain who sow precious seed in the fresh soil of youthful hearts.—*Mrs. Whittlesey's Magazine.*

MISCELLANEOUS.

To Pio Nono.

A BALLAD FOR THE TIMES.

And did you suppose, old Pope,
To make yourself here at home?
In Protestant England securely to hope
To do as you do at Rome?
With tinsel and tallow no dolls we adore,
We kneel to no wafer, —that *made us!*
We honk not with beasts, or their cunonized store
Of merits, for cash, to be paid us!

You've made a mistake, old Pope,—
Not one of your black-cowled men
Shall teach our daughters (to speak in a trope,)
The beauties of Doctor Den:
We keep our consciences pretty well clean,
While Providence happily frees us
From pestilent priests, to whisper between
Our souls and blessed Jesus!

It never will do, old Pope!
An Englishman feeds on truth;
It isn't within possibility's scope
To sew up his mind forsooth!
With no pocket altars, and no Latin prayers,
No relic or blasphemous libel,
In hearty religion an Englishman cares
Alone for his God and his Bible!

You come it too strong, old Pope,—
We're none of us yet your tool;
We suffer no traitorous Archbishop's cope
On *Wiseman*—or on fool:
Away with this *impudent* blockhead, away!
Confess the mistake,—recall him;
(Confessionals suit your infallible say)
Make haste, or the brewers will maul him!
Your bull is a bull, old Pope!
From Ireland come, without doubt;
Don't wait till we tag it to the tail as a rope,
And give it a touch of the knout!
Some half-dozen draymen are equal to that,
And ther'd be an end of the matter,
Your bull you shall eat, and your cardinal's hat
Go back to the Vatican hutter!

Yet, thank'ee for this, old Pope,
You've done us a world of good!
Tractarians lathered us so with soft soap,
We couldn't see where we stood;
But now, as in scorn of such Puseyite pranks,
And spite of our dull toleration,
You've managed to make us—all sects and all
One Brotherly Protestant Nation! franks—

MARTIN F. TUPPER.

Alburg, November 28, 1850.

An old Merchant's Hints.

1. John Howe, of Boston, was an industrious, prudent, upright lumber dealer, who accumulated a handsome property, and bequeathed a competency and a good character to his children. He was scrupulously honest, and once remarked that if there was no moral obligation to be so, he thought the surest way to acquire a fortune was to be perfectly upright.

2. The reputation of being a *fair dealer* is worth a snug fortune to a merchant, and it is a fortune that accumulates faster than money at compound interest.

3. That bargain is said to be a good one in which both parties are benefited. It is for the interest therefore of the seller that the buyer should make a profit out of his goods as well as himself.

4. The golden rule is the best rule—none in any arithmetic better, both for buyer and seller. There are other rules, some tin, some brass, some copper, some dross; but the golden rule is the best rule to live and die by.

5. J. A. who amassed a fortune behind his counter, and who afterwards purchased a country seat, set up his carriage, and went about doing nothing, was heard to say, "The happiest part of my life was when I kept shop and was receiving the sixpences." Poor man! his fortune made him miserable. He found out too late that there is more pleasure in acquisition than in possession. Another thing gives more real pleasure than either of the above; that is helping the unfortunate, assisting the meritorious, supplying the wants of the famishing. "It is more blessed to give than to receive."

6. The young merchant who limits his anticipations to a comfortable living, and at increase of a few hundred dollars per annum, will probably be richer and far happier at the end of ten or twenty years than a merchant who strives to gain more.—"The race is not to the swift."

7. Many men are anticipating happiness as the result of labor, acquisition, and good fortune. Such happiness is an *ignis fatuus*. Real happiness is to be found daily in the prosecution of business, or not at all. Happiness does not consist in the abundance of things that a man possesses, but in his estimate of them in their right use, contentment, &c.

8. Be liberal towards clerks, apprentices, &c. Let them see that their labors are appreciated, that justice is done to them, that confidence is reposed in them, that they have enough to pay their necessary expenses without stint, that there is a good prospect ahead. This will take them cheerful, active, industrious, and faithful.

9. "Competition is the life of business," that is, *honorable* competition; but if a riv slanders his competitor, uses art to allure away customers, and is guilty of unfair measures, such competition is the injury of business, and ultimately of the wrong doer himself.

A Dog Story.

My oldest son was crossing the fids in the country some distance from my dwelling, when he was pursued by a large and fierce dog belonging to the gentleman whose land he was crossing. The lad was alarmed, and ran for hilfe. He struck into a piece of woods, and the dog gained upon him, when he looked around I see how near the creature was, and stumbling ier a stone he pitched off a precipice, and broi his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming downpon him, and expected to be seized and torn; jen, to his surprise, the dog came near, perceived that the boy was hurt, instantly wheeled about, at went off for that aid which he could not rend himself. There was no one within the reach one child's voice, and he must have perished the, or have dragged his broken limb along, an destroyed it, so as to render amputation essary, if the dog did not bring him help. e held up his leg, and it hung at a right ane, showing him plainly the nature of his mistune, and the necessity of lying still. Th dog went off toward the nearest house and ked for help. Unable to arrest attention, hede another visit of sympathy to the boy, and th ran to the house, there making such demonstrations of anxiety that the family followed him to the place where the child lay. Now observe that this dog was pursuing this boy as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and he flew to his relief. Here was true feeling, and the course he pursued showed good judgment. He was a dog of heart and head. Very few men, not all Christians, help their enemies when they are down. Some do not help their friends when they fall. This dog was better than many men who claim to be good men. I do not say that he *reasoned* in this matter, but there is something in his conduct on this occasion that looks so much like the right kind of feeling and action that I think it deserves to be recorded to his credit. As few dogs will read the record, I commend the example to all *man*kind for their imitation.—*Presb.*

Property and Religion.

Property is comparatively worthless when not sealed by the presence of a moral and religious community. I have just been handed estimates by an intelligent citizen of this place, respecting the value of lands in two adjoining counties. The natural advantages are the same, the proximity to market is the same, and yet in one land is worth ten dollars per acre, and in the other twenty. The cause of the difference is the religious character of the early settlers.

Said the eccentric Horace Bushnell to a hardware merchant in Cincinnati, in the vicinity of whose lands he was building a church, "What do you suppose real estate was worth in Sodom?" "Ah," said he, "I see what you are after. You are building a church in the neighborhood of my farm. You are welcome to some glass and a keg of nails." Such was the language of true philosophy and a wise economy. We cannot afford to do without the *means* of intellectual and religious education.

Milton on Bunhill Fields.

Almost adjoining Finsbury-square is the New Artillery Ground, of which mention has already been made as the spot where the artillery was proved, and where the train bands of the city were exercised. Close by was an interesting spot, Artillery-walk, Bunhill Fields, containing the house in which Milton completed his "Paradise Lost," and in which he breathed his last, in November, 1674. The site is pointed out by the present Artillery-place, Bunhill-row. Milton's nephew and biographer, Philips, informs us that, during the time the great poet lived in Artillery-walk, he used, in fine summer weather, to sit at the door of his house, in a coarse gray cloth cloak, to enjoy the fresh air, and that in this manner he received the visits of persons of rank and genius, who came, either to pay homage to him, or to enjoy his conversation. A Dr. Wright, a clergyman of Dorsetshire, informed Philips that he once paid a visit to the blind poet in Artillery-walk. He found him in a small apartment, on the first floor, hung with rusty green, where he was seated in an elbow-chair, neatly dressed in a black suit. His face was pale, but not cadaverous. He was suffering much from gout, and especially from chalk-stones; and he told Dr. Wright that were it not for the pain he endured, his blindness would be tolerable. It was in this house that he was visited by Dryden. Aubrey tells us:—"John Dryden, Esq., Poet Laureat, who very much admired him, went to him to have leave to put his 'Paradise Lost' into a drama in rhyme. Mr. Milton received him civilly, and told him he would give him leave to *togge* his verses."—*Jesse's London and its Celebrities.*

Insane Foreigners.

In the last number of the *Journal of Insanity*, Dr. Ranney, resident physician of the Lunatic Asylum, Blackwell's Island, N. Y., has an interesting article on the subject of insane foreigners, of which class a large number annually arrive in this country. During the two years ending with the first of 1849, there were admitted into this one asylum 143 persons who had not been in America more than one year! The characteristics of these cases seem to depend upon a peculiar combination of moral and physical influences. When leaving home they have high hopes of success, and fondly imagine that the only requisite to success is a safe arrival. They are generally sufferers in health during the voyage, and by privation of comforts on shipboard, on landing. They soon learn that their high expectations of prosperity are all deceptive, and they are crushed by the discovery that they are strangers and destitute in a strange land. Despondency and anxious care follow. Exposed to the imposition of boarding-house keepers and runners for various lines of travel, perplexed beyond measure, and unable to provide for themselves, some of them asylum for the insane. Here they are soon made to feel the influence of kind treatment, and are in most cases restored. These facts are deeply interesting, and show that these emigrants have even stronger claims upon our sympathy than has been generally supposed. The 143 cases here referred to are in one asylum only, while the most of such institutions have their fair proportions.

Ancient Tenancy.

At one of the audits of Sir Edward Blount, Bart., of Mawley Hall, Shropshire, held some time since, an interesting statement was made, which we believe may safely challenge the whole country to produce its parallel. A friend informs us that several of the baronet's tenants were there, contesting point as to which of their families could boast of having rented for the longest on the estate, when a farmer named Allen, who for many years has been highly respected by his landlord, satisfactorily proved that himself and ancestors had either been in the employ of, or rented under, the Blount family, for a period of nearly 790 years; that in fact his ance-tors had emigrated from Normandy with that family at the time of the Conquest, and from father to son each succeeding generation had been retained on the estate.—*Worcester Chronicle.*

Popery.

If I might define it shortly, it is a religion that holds that sanctity is not in the man, but in the office; not in clean hands and pure hearts, but in an unbroken succession.

It is a religion that worships the altar instead of God; that trusts in the crucifix instead of Christ; that substitutes maceration of the flesh for mortification of the passions; that makes length of fasting an atonement for shortness of creed; that bows down the soul by ceremonies, instead of captivating it by love; a faith of broad phylacteries; a cleansing the outside of the platter and genuflexions; in contrast to that sublime faith, the sentiment of which is, "God is a spirit, and he must be worshiped in spirit and in truth."

The following lines, bearing the title of 'Relics,' are from 'The Memorial,' a beautiful volume published recently by Putnam, of contributions from the friends of the late Mrs. Osgood. The profits of the publication are to be applied to the erection of a monument to her memory.

You ask me why, with such a jealous care
I hoard these rings, this chain of silken hair,
This cross of pearl, this simple key of gold,
And all these trifles which my hands enfold.
I'll tell you, friend, why all these things become
My blest companions when remote from home;
Why, when I sleep, these first secured I see,
With wakeful eye, and guarded constancy:
Each little token, each familiar toy,
My mother gave her once too happy boy;
Her kiss went with them,—chide me then no more
That thus I count my treasures o'er and o'er,—
Alas! she sleeps beneath the dust of years,
And these dear flowers I water with my tears!

JAMES T. FIELDS.

Death to the Righteous.

It matters little at what hour of the day
The righteous fall asleep—death c nnotcome
To him untimely who is fit to die
The less of this cold world the more heave —
The brieter life, the earlier immortal i

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